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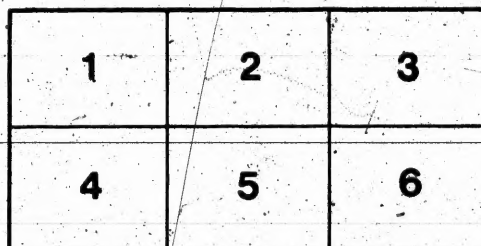
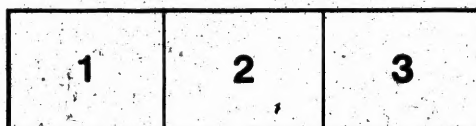
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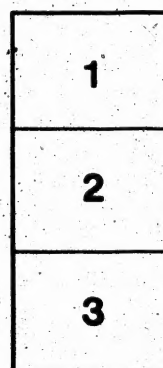
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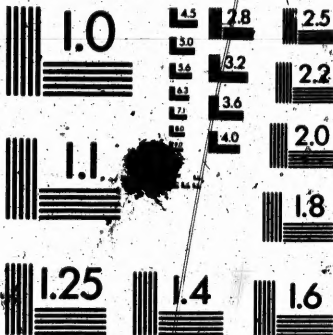
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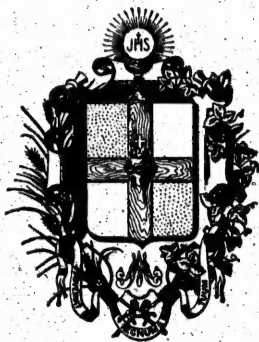
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Handbook of the Apostleship of Prayer

A HOLY LEAGUE
IN UNION WITH THE SACRED HEART



First Canadian
Edition

MONTREAL,
Sacred Heart Offices
144, Bleury Street.

LEAGUE MATERIAL:

SACRED HEART OFFICES, 144 Bleury Street, Montreal.

I.— Periodicals.

3. — The Monthly Almanac of the Apostleship of Prayer, Leaflets or League Slips; 32 pages monthly, containing 13 Calendars of the League. Subscription: 15 cts. a year.

6. — THE CANADIAN MESSENGER OF THE SACRED HEART OF JESUS, the official organ of the Apostleship of Prayer for English-speaking Canadians. — 48 pages monthly. — Yearly subscription: 50 cts. It is also published in French.

II.— Handbooks and Pamphlets.

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HANDBOOK

OF

The Apostleship of Prayer



FIRST CANADIAN EDITION

CONTAINING

- I. THE TEXT AND OFFICIAL EXPLANATION OF THE NEW STATUTES OF THE APOSTLESHIP ;
- II. DETAILED AND USEFUL HINTS ON THE ESTABLISHMENT, ORGANIZATION, DIRECTION, PRACTICES, AND ADVANTAGES OF THE APOSTLESHIP OF PRAYER AND OF ITS VARIOUS FORMS, VIZ : THE LEAGUE FOR MEN AND THE JUVENILE LEAGUE ;
- III. THE CEREMONIAL TO BE USED FOR THE RECEPTION OF PROMOTERS AND ASSOCIATES, TOGETHER WITH PRAYERS AND HYMNS FOR THE MONTHLY MEETINGS OF THE LEAGUE.

MONTREAL

SACRED HEART OFFICES

144 Bleury Street

Imprimatur,

+ PAULUS,

Arch. Marianopolitanus.

PREFACE

It was in 1844 at Vals, a little village near Le Puy, in France, that the Apostleship originated. Its beginnings were very modest, and for many years it was better known among religious communities, whose members found in this devotion a sure means for increasing their ardour in the work of self-sanctification, and for intensifying their zeal for the salvation of souls. It was especially through the instrumentality of *THE MESSENGER OF THE SACRED HEART*, which made its first appearance in the French language in 1861, that the pious work was brought to the notice of the outer world; and from that date its rapid expansion in every Catholic country was truly marvellous. Through the pages of *THE MESSENGER*, its official organ, its intimate connection with the Devotion to the Sacred Heart of Our Lord was made manifest. Pius IX had enriched it almost from its very inception with many indulgences. Its statutes were approved by the Sacred Congregation of Bishops and Regulars in 1866 and 1879. This first tentative organization was further confirmed and perfected by the same Sacred Congregation in 1896, when its New Statutes were drawn up and sanctioned by the Decree of July 11 that same year.

When we consider the ever-increasing number of the members of this Holy League, the efficacy and simplicity of the means at its disposal, the success attending its efforts in the attainment of its sublime end, the blessings lavished by the Sacred Heart on its millions of Associates, we cannot but gratefully acknowledge that this beneficent crusade, so actively carried into every land, and zealously prosecuted, is being made use of by our Divine Lord to give full effect to the great Devotion to the Sacred Heart in hastening the final triumph of Holy Church.

HANDBOOK

OF THE

APOSTLESHIP OF PRAYER

Statutes of the Pious Association of the Apostleship of Prayer

I. — The Apostleship of Prayer is a pious Association instituted to promote God's glory and the salvation of souls. It acquires itself of this Apostolic function by prayer, mental or vocal, and by other good works also, inasmuch as they may be impetratory and have power to propitiate for us the Sacred Heart of Jesus so as to attain to the end proposed.

Hence, though the Apostleship of Prayer may seem to have certain features in common with other pious associations, for instance, with the Confraternity of the Sacred Heart of Jesus and with the Living Rosary, nevertheless it is wholly distinct from all, both by its end, which is altogether universal, and by the employment of means peculiar to itself.

II. — There are three Degrees in this Apostleship arising from the practice of the several good works it makes its own : hence there are three classes of Associates.

The **FIRST DEGREE**, essential and common to all Associates, is made up of those who every day offer to God by a certain form of words, all their prayers, actions and sufferings, in union with the Most Sacred Heart of Jesus, and for all the intentions for which Our Lord pleads without ceasing and offers Himself in sacrifice for us. It follows, that love and devotion for the Most Sacred Heart of Jesus are most naturally to be looked for in all who enrol themselves in the Apostleship of Prayer ; for, even though this devotion be not the determined end of Association, it is by far the most powerful means, to be prized beyond others, first for inciting all the Associates after the example of the Most Sacred Heart of Jesus to a more sedulous practice of prayer ; then, for rendering more efficacious that very

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prayer when made in union with the same Most Sacred Heart ; and finally, for securing the end the Apostleship has in view, that is, the promoting of God's glory.

The Apostleship of Prayer is consequently an association quite distinct from the Archconfraternity of the Most Sacred Heart of Jesus, so that the various Societies, Churches, and the faithful at large, who have had themselves enrolled in the pious Work of the Apostleship should hereafter in nowise be considered as enrolled as well in the Archconfraternity of the Most Sacred Heart of Jesus, established at Rome in the Church of *S. Maria de Pace*, unless they have been affiliated to it in due form by the Director of the above mentioned Archconfraternity. *

III. — The SECOND DEGREE comprises those who to the obligations special to the First Degree, that is to say, the prayer (*Morning Offering*) whereby they have inclined the Sacred Heart to make intercession with the Father, in the furtherance of God's glory, add other prayers addressed to the Blessed Virgin Mary, to implore the help of so powerful a Mother, and to enlist her active participation in the same pious Apostleship of the salvation of souls. These Associates recite once a day an *Our Father* and ten *Hail Marys* for the *Intention* approved by the Roman Pontiff, and which is proposed to them at the beginning of every month. They are not, however, to consider themselves, in virtue of this practice only, as being enrolled in the pious Work of the Living Rosary, nor as *being bound* by the regulations which govern it, which require them, while praying, to meditate on the mystery which has fallen to them by lot, nor need they be told off in bands each of fifteen members.

IV. — The THIRD DEGREE comprises those who, acquitting themselves of the obligations of at least the First Degree, strive over and above to remove the obstacles which might frustrate the effect of our prayers directed to God for the salvation of the souls. With this object in view, every month or every week, according to the purport of the Brief dated February 10, 1882, they practise the Communion of Reparation, whereby they seek to appease the Most Sacred Heart of Jesus provoked to wrath by the sins of men, and ensure a favourable hearing for their prayers. Wherefore, all who are enrolled in this Third Degree, and make the above mentioned Communion according to the

* This *proviso* applies to all who have been affiliated to the Roman Archconfraternity of the Sacred Heart by the Central Direction at Montreal ; so that none need be anxious about the validity of his affiliation, who has sent his name to this office.

regulations drawn up for the Pious Work of the Communion of Reparation, are constituted members of this Association and gain the indulgences belonging to it.

V. — Likewise, although the pious Confraternity of the "Holy Hour" be distinct from "The Pious Association of the Apostleship of Prayer," nevertheless all the Associates of the Apostleship of Prayer who duly practise this pious exercise of the "Holy Hour" in view of appeasing that Most Sacred Heart, provoked by the outrages of mankind, and of winning a favourable hearing for their prayers, may rightly claim all the spiritual graces which the Rescript of Pius IX, dated May 13, 1875, and the Brief of Leo XIII, dated March 30, 1866, grant to those who practise this pious exercise. Beyond this no one shall be allowed to add other pious practices to the Apostleship; the powers which the Ordinaries enjoy in their respective dioceses remaining however intact.

VI. — Those of the faithful enrolled in this pious Association who, giving themselves over more wholly to piety than the others, burn with a more ardent zeal for souls, and on this account are termed Promoters (*Zelatores*), should use their every endeavour to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus conformably to the Statutes of the Apostleship. For this reason they should meet at stated times to concert together on whatever might seem best suited to attain this end.

VII. — The principal Seat or Centre of this Association is fixed at Toulouse. The Director General, however, is the Father who is General of the Society of Jesus for the time being, who has the power to delegate another, residing in Toulouse, to fulfil the duties of his office.

VIII. — Besides the Director General, there shall also be Diocesan Directors and Local Directors for every Centre of the Work. The Diocesan Directors, to be designated by the Ordinaries within their own dioceses, are to be constituted in office either by the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse. The Local Directors of the various Centres of the Association shall, with the approval of the Ordinary, be appointed by the Diocesan Director. Both the Diocesan and Local Directors are to be subject to the Ordinary, even in all things pertaining to the Association, those alone excepted which relate to the Statutes approved of by the Apostolic See.

IX. — For the admission of Associates, it is sufficient that the Directors of the various Centres of the Association inscribe their names on

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the Register of the Church or religious institution where the Apostleship is established, and give them certificates, without its being necessary to forward the list to the principal Centre.

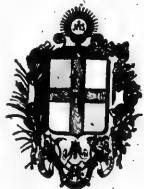
X. — The Indulgences and other favours thus far obtained from the Sovereign Pontiffs in favour of the above enumerated practices of the Apostleship remain in force.

The Sacred Congregation of the Most Eminent and Most Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars has graciously approved and confirmed the foregoing Statutes.

Given at Rome at the Secretariate of the same Sacred Congregation, on July 11, 1896.

[L. S.]

J. Card. VERGA, *Praef.*
A. TROMBETTA, *Pro-Secr.*



THE NEW STATUTES
OF THE
APOSTLESHIP OF PRAYER

NOTES AND EXPLANATIONS.

I. — NATURE OF THE APOSTLESHIP OF PRAYER.

(*Statutes I and II.*)

THE name *Apostleship of Prayer* embraces two distinct ideas; the idea of *apostleship*, and that of *prayer*. If these two ideas be carefully examined, and their mutual relations thoroughly understood, they will be found to set forth very clearly the essential character of this pious union.

Our Association bears the name of *Apostleship* because its object is to convert its members, (and indeed all Christians,) into true apostles, by firing them with zeal for the glory of God and the salvation of souls. It is known more particularly as the *Apostleship of prayer*, because prayer is the principal means it employs to attain its sublime end.

The prayers of the *Apostleship*, it may be added, differ in several important respects from ordinary prayers : thus they are essentially apostolic ; then again, instead of being isolated they are combined ; their aim, moreover, is in every respect a universal one ; lastly, by reason of their union with the prayers of the Sacred Heart of Our Lord, a certain divine efficacy is imparted to them which adds immeasurably to their fruitfulness.

That such is the primary object of the Apostleship, may be abundantly proved from the writings of its two founders. And, indeed, we cannot do better than draw from these rich stores such materials as shall enable us to set forth in their true light, the exact nature and aim of the Society as recently defined by the Sacred Congregation.

1. *Apostolic Prayer.* — There are various forms of apostleship: The apostleship of preaching, of good works, of charity, etc.; that of prayer is neither the least noble nor the least fruitful, as may be learned from the practice of Our Lord Himself. "Jesus Christ," says Father Ramière, "devoted but a comparatively short period of time to the other forms of apostleship: to the apostleship of preaching, He gave but three short years; that of labour and suffering filled indeed, but did not extend beyond His mortal life; whereas the apostleship of prayer, after having been His constant occupation while upon earth, still remains the one great function of His glorified state. Begun with the very first throb of His Sacred Heart, it has gone on without interruption ever since, and it will continue to do so till the end of time." (1)

It is well to remember that all prayers are not, of themselves, and in the strict sense of the word, apostolic. Those alone are worthy of this glorious title, which, rising above all mere temporal interests and worldly concerns, aim at a nobler object, and will be satisfied with nothing short of the glory of God and the salvation of the whole human race. This, then, is the first character which distinguishes the prayers of the Apostleship.

2. *Combined prayer.* — A second distinguishing mark of the Association is, that its members do not pray as isolated individuals, but their prayers are so united as to form one grand chorus of supplication: therein lies the real secret of their strength. "If two of you shall consent upon earth," says Our Lord, "concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in

(1) *Messenger du Cœur de Jésus*, t. XX, p. 61.

heaven" (Matt. XVIII, 19, 20.) And again: "Where there are two or three gathered together in my name, there I am in the midst of them." (Ibid.) In the supernatural, not less than in the natural order, union is strength; and in thus linking together all Christians in the bonds of prayer, our Association transforms them into an invincible army of apostles.

3. *Universal prayer.* — The prayers which form the very groundwork of the Apostleship, enjoy a threefold universality: of aim, of means and of membership.

The mission of the Apostleship of prayer is to work for the glory of God and the salvation of souls, beyond these two objects, which in truth form but one, there is nothing really worthy of our prayers; for all things must necessarily tend, proximately or remotely, to the glory of God. Further, every member of the Apostleship, as we shall soon see, prays for the intentions of, and in union with the Sacred Heart; and the prayers of the Sacred Heart know no limits either in time or space.

The end of the Association, eminently universal as we have seen it to be, is not attained by mental or vocal prayer exclusively. On the contrary, all our good works may be converted into prayer by the intentions of the Apostleship, which, notwithstanding, claims only their impetratory virtue at our hands. For, be it remembered, all good works enjoy a second virtue, different from the first, namely, that of satisfying the offended justice of God. But "it is not this latter virtue," remarks Father Ramière, "which the Apostleship invites us to offer for its intentions, it is only the impetratory virtue. These two things are quite distinct, and the same good work may possess both at one and the same time.

Let us take an example: A religious is obliged to fast by his rule. Now fasting, as being painful to the flesh, has the virtue of satisfying the offended justice of God, and of obtaining either for the person practising it, or for the one

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in whose name it is offered, the remission of the temporal punishment due on account of past sins. But there is nothing to prevent this same act of fasting from being converted into prayer by virtue of the intention accompanying it; nor consequently from obtaining of the Divine Bounty an abundance of graces for ourselves or for others, as in the case of ordinary prayers. It is this second virtue which the Apostleship would have us communicate to our good works, and which it exhorts us to utilize for the salvation of our brethren. (1)

Let us add that the Apostleship restricts its membership to no single class or condition; any Catholic may enlist in its ranks. "The Apostleship of Prayer is pre-eminently the apostleship of all Christians." Among the hosts of souls which love Our Divine Saviour, there is not a single one but may cooperate with Him by means of pious aspirations; not one but is invited to fight for the triumph of His cause with the spiritual arms enumerated by St. Paul: prayer, thanksgiving and supplication. The Apostle proffers these weapons to all the faithful, and desires that they shall use them for the salvation of the world..... In the fulfilment of this duty, there should be no distinction of age or sex, of condition or education, of strength of body or mind. All who love can pray, and all who pray for the salvation of souls bring very material aid to the good cause. The Apostleship of Prayer thus becomes a universal apostleship. (2)

What has been, in fact, the aim of the Apostleship of Prayer even from its earliest beginning? Has it not been to place within reach of all Christians the means of working for the glory of God? Has it not been to collect their prayers and their good works, of whatever nature they might be, and to make them serve for the triumph of the Church and the salvation of souls? The principal character then, which distinguishes the Association from the nume-

(1) *Ibid.*, t. III, p. 134.

(2) *Ibid.*, t. XII, p. 2.

rous pious Confraternities engaged in the same noble task of saving souls by prayer is simply this, that while the latter limit their efforts to some special object or class of objects, and employ for their purpose one particular form of prayer, the aim of the Apostleship and the means it employs, are absolutely universal. (1)

4. Prayer rendered fruitful by its union with the prayers of the Sacred Heart. It would be difficult to over-estimate the importance of this consideration: for, to pray in union with the Sacred Heart of Our Lord is the essential duty, nay, it may be said to be the very life of the Apostleship. Father Gautrelet, the first founder of the Apostleship of Prayer, expresses this very happily in one of his works. Writing in 1874, he said:

"If we would understand the efficacy and the worth and the living power of prayer, we must see it issuing from the lips, or welling up from the heart of a God, and of a God sure of being heard, because He asks and wishes and desires only that which His Father wishes, and because the prayers He offers up are in every way worthy of Him to whom they are addressed. Herein lies the real merit of prayer; this is the true source of its efficacy and worth; for there is only one prayer worthy of God, as there is but one mediator between God and man, Christ Jesus Our Lord. All our prayers are offered up by Him, all our petitions must pass through His hands, for Jesus Christ is the universal suppliant, indeed He may be said to be the only suppliant. Let us listen to St. Augustine discoursing on this topic: 'When we offer up our prayers to God,' says the holy Doctor, 'let us not separate the Son from the Father, and when we, the mystical body of the Son, raise our voices in supplication, let it be in union with our Head which is Christ Jesus, let it be Our Divine Lord, the Saviour of the Church and the Son of God who prays for us, and to whom we offer up our prayers. He prays for us as our

(1) *Ibid.*, t. xx, p. 65, 66.

High Priest, He prays in us as our Head, and as our God He is Himself the recipient of our prayers. Let us recognize our voices in His and His in ours."

"But let us press forward in search of the glowing brazier of love whence the prayers of the Man-God are constantly ascending, and in whose flames those of the Church acquire their wonderful power. The inspired writings shall guide us in our search. Our Divine Lord teaches us in the Gospel that out of the *abundance of the heart the mouth speaketh*. He tells us, in another place, that *a good man, out of the good treasure of his heart, bringeth forth that which is good*. Again, we hear the inspired voice of the prophet in the psalms, saying: "*My heart hath uttered a good word*." If these expressions be true, and if the heart is really the source whence good words flow, it is evident that it must be the very fountain-head of prayer. For what else is prayer but the utterance of the heart's desires, and the language it uses to communicate with God? Wherever love and desire are found, there also we shall surely find prayer. In the person of our Divine Lord, life and prayer began simultaneously. The first beat of His Sacred Heart was an act of love to His Father and a sigh for His brethren.

We shall now fully understand why the strength of the Apostleship should be so inseparably bound up with devotion to the Sacred Heart; for this Divine Heart is the very well-spring of prayer and it is by reason of their communications with it that the prayers of the Church acquire their merit and their efficacy and their marvelous power." (1)

As early as 1867, Father Ramière had developed these same ideas in a striking passage which we reproduce intact on account of its importance. Article II. of the new Statutes would appear to be nothing else but a very complete summary of this passage.

"The Sacred Heart of Jesus," he writes, "is the most perfect model of the Apostleship of Prayer, as the founder

(1) *L'Apostolat de la prière*, par le R. P. Gautralet, S. J. (Lyon, Briday, 1874.)

of our Association has very well shown. (1) We shall quote his words here, because we do not think it possible to explain more lucidly the relations which exist between the Apostleship and devotion to the Sacred Heart.

"Let us collect our thoughts for a moment in the calm and stillness of the Holy Place, and then kneeling reverently at the foot of the altar let us strive to fathom the enduring mystery of love and prayer which is here veiled from our eyes. What is Our Lord doing in the solitude of the tabernacle? To all outward appearances He is passive and at rest; but in reality He is most actively employed. What then are His occupations? Charity, self-oblation, prayer, — these are the occupations of Our Divine Saviour in His sacramental life. He is the sole principle and universal cause of all the good operated in His mystical body the church, and He continues by love and prayer the great work of man's redemption.

"Amid the noise and turmoil of the day, while His ungrateful creature forgetful of his high destinies despises and thrusts from him all thoughts of His Maker, and to the eternal welfare of his immortal soul prefers the passing interests and the frivolous pursuits of the hour, the supplications of his divine Mediator are rising silently to heaven from the depths of His prison chamber.

"During the long watches of the night, when the tired world is sunk in sleep, and men's hearts and men's minds are closed to all thoughts of God, in the silence of the tabernacle Our Divine Lord is keeping His lonely vigil, adoring His Heavenly Father in their name, and begging for mercy in their behalf.

"His prayers are unceasing. Generation after generation plays its part and vanishes from the shifting stage of the world; days grow into months and months into years, and years lengthen out into centuries, and yet through it all Jesus Christ is ever living, ever praying, ever sanctifying by His prayers the passing generations. How wonderful it all is! . . . May we not, then, look upon our Divine Saviour as the embodiment of prayer? May we not look upon Him in very truth, as living, breathing, substantial, divine prayer? Bound as they are to their Head by the closest ties, the members should participate in His life and have a share in His activity. It is, therefore, in union with their Divine Saviour, source and model of all perfections, that the faithful should love and pray. The burning zeal which animates the Heart of Jesus should excite a like glow in theirs, and the prayers of the Master should find an echo in those of the disciple. A Christian

(1) R. P. Gautrelet, *L'Apostolat de la prière* (Lyon, Pârisse, 1846)

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should have no other desires but those of Christ, and his sighs mingled with those of the Man-God should rise simultaneously before the throne of the Father to implore grace and forgiveness."

Thus wrote Father Goutrelet in the first edition of his pamphlet on the Apostleship of Prayer. Father Ramière continues:

"Could any reasoning be at once more touching and more conclusive than the following: If the Sacred Heart of Jesus in the Holy Tabernacle and on the altar is constantly engaged in exercising the Apostleship of prayer; if even now when the time of His preaching and His labours and His sufferings is past, He continues to work for our salvation by His prayers, can any Christian who wishes to cooperate in this great work, do better than keep his eyes constantly fixed on this divine model, and offer up his prayers in union with those of the Sacred Heart? To this question there can be, evidently, but one answer; and it is, therefore, beyond a doubt that in presenting the Sacred Heart to the associates as a model for their imitation we have given to the original conception of the Association its logical development, and suggested to its members the means calculated to stimulate their zeal.

"The Heart of Jesus, in fact, is not only the supreme model of our Apostleship, but it is in addition its most energetic stimulus. However indifferent we may be towards Divine Saviour, how would it be possible to see Him constantly praying for the welfare of the Church and the salvation of souls without feeling impelled to draw nearer to Him and to add our prayers to His? How would it be possible to listen unmoved to the voice of His precious Blood, poured out at every moment upon the altar, and constantly crying to Heaven for mercy? Could any heart be so cold, so devoid of feeling as to hear the sighs of the Divine Captive in the Tabernacle, without taking some interest in the work He has at heart, without sympathizing with Him in His grief and without at least desiring to have

some small share in His labours? Among the many motives which press us to embrace the Apostleship of prayer, surely this one is the most likely to touch a generous heart.

"Not only does devotion to the Sacred Heart lend to the Apostleship its most touching motive, but it increases greatly the efficacy of all the other motives. The joy of saving souls, the glory of God, the reparation of insults against the Divine Majesty, the rights of the Church, the justice of her cause and the wickedness of her enemies, all these considerations, so touching in themselves, become infinitely more so when looked at from the stand-point of the Sacred Heart; for this Divine Heart has been beforehand with us in grasping all these motives, and it alone has understood their full force; it alone has fathomed the abyss of the Divine Goodness, and understood the awful malice and enormity of sin; it alone understands the true value of souls and realizes what is due to the Church. In order to understand thoroughly these high matters, and to give to these motives their full weight, they must be considered in the light of the Sacred Heart, for there they cease to be abstractions and become living realities. What our Divine Master used to say in general of all His teachings, we may apply in particular to the truths which served to stimulate His zeal; considered in the light of His Divine Heart, these truths become *spirit and life*, and quicken with singular power our own zeal (*)

From all that precedes, let us draw with the Sacred Congregation two conclusions to which we would call the attention of our Associates in a very special manner:

1° Devotion to the Sacred Heart of Jesus should be regarded as peculiarly suitable to the Associates of the Apostleship of Prayer.

2° Yet, as this same devotion is not the direct and immediate end of our Association, but only the first and most efficacious of the means it employs, to attain its own special

(*) *Messager du Cœur de Jésus*, t. XII, p. 8.

end, it follows that the Archconfraternity of the Sacred Heart and the Apostleship of Prayer are quite distinct the one from the other. Nevertheless, the close relations which existed between the two Societies under the old statutes, dating from the 17th of June, 1879, continue to exist under the new. This was declared officially on the 23rd of April 1897, by the Director of the Roman Archconfraternity of the Sacred Heart, in answer to a letter of the Deputy Director General of the Apostleship, asking for information on the subject.

Father Drive sums up as follows the relations which exist now as in the past between the two Societies :

1° All Associates who joined the Apostleship of Prayer before the 7th of June, 1879, are by the very fact, members of the Archconfraternity of the Sacred Heart of Jesus, and can gain all the indulgences attached to the latter Association ;

2° All Diocesan or Local Directors of the Apostleship attached to Centres established before the 7th of June, 1879, have the privilege of enrolling members in the Archconfraternity of the Sacred Heart, whether the present Directors were themselves in office at the date mentioned, or whether they merely succeeded those who then filled that position.

3° As regards the Directors of Centres established since the 7th of June, 1879, or which may now be in process of formation, we ourselves in sending in the lists of the new Centres of the Apostleship, ask of the Roman authorities a diploma conferring the power of enrolling members.

The Director General of the Archconfraternity of the Sacred Heart then forwards us a collective diploma granting to the Directors of the Centres mentioned in the lists the power of enrolling members. The essential portion of the diploma runs in this wise : To every Director of the Centres of the Apostleship of Prayer mentioned in the petition (No . . .) and to their successors, we grant the faculty of enrolling members in the Archconfraternity of the Sacred Heart of Jesus established in Rome, and of admitting all such to a share in the spiritual benefits and in the indulgences enjoyed by the other members of the said Archconfraternity, and we further authorize them to distribute certificates to that effect . . . "

4° The Director, thus authorized, may by virtue of his title and

without other formality, enrol in the Archconfraternity of the Sacred Heart of Jesus all those to whom he shall give a certificate of admission signed by himself.

If the Director should neglect to give a certificate of membership signed by his own hand, the person so admitted does not become a member of the Archconfraternity nor participate in its indulgences until such time as his (or her) name shall be inscribed on the register of some canonical Centre of the Archconfraternity.

But, in any event, the Director should take down the names of those he enrolls, and, when occasion offers, — which ought to be at least once a year — he should forward them for inscription either to the Head Centre of the Archconfraternity at Rome or to some local Centre affiliated to the Roman Archconfraternity..."

All our Associates will, doubtless, rejoice that the old order of things still exists under the new Statutes.

Our Directors will, therefore, continue as in the past, to enrol the Associates of the Apostleship in the Archconfraternity, and our Promoters will, it is to be hoped, redouble their efforts to spread these two pious societies at one and the same time. The Promoters should remember, however, that they have not the same power of enrolling members in the Archconfraternity as they have in the case of the Apostleship, but that they act only as agents or intermediaries for such enrolment. They should, therefore, obtain the personal approval of the Local Director himself, to the names they shall have taken down from time to time for the Archconfraternity, and ask him for certificates of membership for all such persons. These latter should not consider themselves as duly enrolled, until they have received their certificates of admission.

In Centres where there is no Local Director actively engaged in the work of the Archconfraternity, the Promoters should send to the office of the MESSENGER, either directly, or through the local secretaries, the names they shall have taken down for the Archconfraternity, and ask for certificates of admission which they should then distribute to those who are entitled to them.

"*The aims of the Apostleship of Prayer are so admirable,*" says Leo XIII, "*its methods are at once so simple and so singularly fruitful, that it should receive every encouragement at the hands of the authorities of the Church.*" Let us, then, with the help of the new Statutes, examine its constitution and organization; their "*simplicity,*" to use the expression of the Sovereign Pontiff, will not fail to strike our readers.

Three practices intimately connected among themselves, divide up the body of the Apostleship into as many sections, and mark off as it were, three Degrees in an ascending scale of charity and apostle zeal. To these three Degrees naturally correspond three classes of Associates.

The First Degree includes all those Associates who confine themselves to the one essential practice of the Society; viz: the offering of the day's actions to God for the intentions of the Sacred Heart of Jesus. This practice, although not at all burdensome, as everyone will admit, produces, nevertheless, the most salutary results. By its means we practically espouse as our own the interests of Our Divine Lord; we breathe the intentions of His Sacred Heart into all the prayers and labours and sufferings of the day; in a word, we make of our whole life one long, apostolic prayer, after the example, and by the merits of the divine Suppliant.

In making this offering, no special form of words is required. Nevertheless, it may be found convenient to use that which is given every month in the MESSENGER of the Sacred Heart, and which also appears on the Monthly Calendar. A definite formula has the great advantage of holding the attention, and of assisting the memory when the latter is sluggish or the former inclined to wander.

Although the new Statutes make no mention of morning prayer, our Associates should be careful not to neglect it. It is but right to state, however, that as far as participation in the indulgences is concerned, this prayer is no longer required.

The simple offering of the day's actions to God, in union with the intentions of the Sacred Heart, is thus the sole condition imposed on the Associates in order that they may have a share in the principal privileges of the Society. This offering has the further advantage, unless expressly revoked, of communicating to all the actions of the day, the value which attaches to works of zeal; for it is generally held among theologians, that an intention renewed every day, imparts its peculiar merit to all our actions.

All our good deeds, therefore, every little act of piety or mortification, each work of mercy whether spiritual or corporal; the duties of one's state in life, the little trials and crosses of the day when borne with resignation, our very recreations and amusements, if only they be offered up for the intentions of the Sacred Heart, may thus become apostolic prayers of great value in the eyes of God.

It may be well to notice here, that the Apostleship of prayer, not being a confraternity in the proper sense of the word, but merely a pious Association, is not subject to the formalities and conditions in use among Confraternities.

"The Second Degree comprises those who with the obligations special to the First Degree, that is to say, with the prayer (Morning offering) whereby they have inclined the Sacred Heart to make intercession with the Father, in the furtherance of God's glory, blend other prayers addressed to the Blessed Virgin Mary, to implore the help of so powerful a Mother, and to enlist her active participation in the same pious Apostleship of the Salvation of souls" (Stat. III). The concluding words express clearly the natural, or, we might even say, the necessary bond which assures to the Apostleship the cooperation of the Blessed Virgin.

The glory of God and the salvation of souls are such sublime things, that one can never make use of too many means in order to bring about their realization. Now, our Association, as we have seen, is wholly apostolic in its aims; where then, I ask, shall we find after the Heart of Jesus, a

source more full of apostolic zeal than the Immaculate Heart of Mary? Surely it is not without reason that the Patron and Model of Apostles bears the title with which we delight to honor her: *Our Lady of the Apostleship*.

Further, to what end do we offer up our prayers? Is it not in order to obtain the graces necessary for our apostolic mission? And through what channel are these graces borne to us if not through Mary? If, therefore, according to the Doctors of the Church, Jesus wishes to do nothing for souls except through Mary, surely the Apostleship could do no less than take Mary as mediatrix and advocate.

"It is true," says Father Ramière explaining the efficacy of the prayers of the apostles in the upper-room at Jerusalem, "it is true that Mary was in the midst of the apostles and the holy women, uniting her prayers with theirs, acting as their Mediatrix with Him who is the only Mediator, and exercising in their behalf her sublime functions of Mother of Grace. As she had formerly brought Jesus among men, so she now strives to draw down His Spirit into the world.

"But if union with Mary was, for the members of that holy assembly, a certain pledge of success, has not our Association every reason to look forward with confidence to a like success? Has it not the same pledge? Does not Mary's mediation extend throughout the ages? Does she not repeat daily on behalf of the pontiffs and the faithful, who are fighting Christ's battles upon earth, the very same wonders which she effected for the apostles and the holy women in the upper-room of Jerusalem? Is it not equally in our power to take her for our mediatrix with Jesus Christ? and do we not do so every day?

If such is the case, if the Apostleship of Prayer is again exercised throughout the Church with the same perseverance, the same unanimity, the same confidence in Mary which won such power for it of old; if in all parts of the known world millions of souls are uniting their efforts to do holy violence to Heaven, may we not hope to see manifested on

a much vaster scale than marvels once accomplished in the upper room of Jerusalem?" (1)

Statute III. then settles the prayers which our Associates are obliged to say daily in order to gain the indulgences attached to this degree, viz : one *Our Father* and ten *Hail Marys* for the intention which the Sovereign Pontiff approves and blesses every month. The daily offering to the Blessed Virgin of two such beautiful prayers as the *Our Father* and the *Hail Mary* should appear neither long nor difficult to those who are really desirous of enlisting the sympathies of the Queen of Apostles in the success of the Apostleship.

Moreover, is not the fact that the Vicar of Christ designates himself this general intention, of a nature to excite at once the attention and intensify the fervour of our Associates?

At this point, a practical question suggests itself : What connection is there between the Second Degree of the Apostleship and the Association of the Living Rosary? We answered this question long since : the two practices are absolutely distinct.

It is true that in the beginning, these Associations, while remaining separate, were bound together by very close ties. Their respective founders (2) had thought it well to bring about such a connection. But for a good many years past, they have been completely separate. Article III. of the New Statutes notes and confirms this separation.

Those who belong to the Second Degree of the Apostleship are obliged then, as formerly, to recite one *Our Father* and ten *Hail Marys* ; but they are in no wise bound by the laws which govern the Association of the Living Rosary. Thus the Sacred Congregation has decided that they are not obliged to meditate on a mystery assigned to each by lot, nor need they to be divided into groups of fifteen members, to correspond to the fifteen mysteries of the Rosary. (Stat. III.) The

(1) *Messenger du Cœur de Jésus*, t. XIII, p. 212 et seq.

(2) Father Ramière and Pauline-Marie Jaricot, founders of the Society for the Propagation of the Faith.

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Associates, belonging to the Second Degree, will continue to participate, notwithstanding, in all the indulgences peculiar to this Degree.

For the future, the Second Degree will be designated in the Monthly Calendar under the name of "*Offering to Mary*"; and the Calendar itself will be adorned with pious pictures of a nature to foster confidence in, and devotion to, the powerful Queen of the Apostleship.

In addition to this, the Calendar will make known to the Associates, as usual, the General Intention of the month, the date of the Communion of Reparation, whether weekly or monthly, the Patron Saint of the month, the day fixed for the General Communion, the feast of the month, the plenary indulgences open to Associates, etc. The distribution of these calendars has the obvious advantage of obliging Promoters to keep their membership lists in order, and affords them, besides, an opportunity for exercising one of the most efficacious of apostleships. What, indeed, can be easier than, while slipping a calendar into the hand of an Associate, to suggest a pious thought or whisper a timely word of consolation or encouragement?

Third Degree. — Finally it is not impossible that, notwithstanding all our efforts, the sins of the whole human race and our own numerous shortcomings may condemn our prayers to partial sterility; that the Justice of God may exact legitimate satisfaction before throwing open the floodgates of mercy; that our apostleship, deprived of the intercession of the Heart of Jesus justly incensed at the enormity of our crimes, may be rendered impotent to attain its ends. In order to prevent such possibilities, it is necessary that reparation should be made. Such being the case, what reparation is at all comparable with frequent reception of the Blessed Eucharist? Is not this, indeed, the very kind of reparation which Our Lord Himself suggested again and again to His faithful servant Blessed Margaret Mary? "To atone for the ingratitude of men," he used to say, "you

shall receive Me in the Blessed Sacrament as often as obedience shall allow." It will be readily understood that in thus speaking to His servant Our Saviour spoke to all the worshippers of His Divine Heart.

He even formally invited all His followers to the Communion of Reparation in these words : " I am so overjoyed when anyone wishes to receive Me in the Blessed Sacrament, that as often as anyone formulates this desire, so often do I allow my eyes to rest lovingly upon him, in order to draw him to Myself." And again : " Let the worshippers of My Divine Heart prove their love by striving to indemnify Me for all the ingratitude to which I am exposed in the Holy Eucharist." Finally when He asks that a special feast be instituted in honour of His Sacred Heart, He expressed the wish that this feast should be celebrated " by *Holy Communion* and by an Act of Reparation in order to atone for the insults to which He is subjected while exposed upon the altars."

As to the idea of assigning to each day of the week some special practice in honour of the Sacred Heart and to atone for the insults Our Lord receives in the Blessed Sacrament, it is found clearly expressed, as is well known, in two little pamphlets written by Blessed Margaret Mary herself, and entitled, the one : Resting-places in the Heart of Jesus for Each Day of the Week,—the other : The Various Lives of Our Lord in the Blessed Sacrament.

Those then of the Associates belong to the Third Degree, who in addition to the Morning Offering, "*practise the Communion of Reparation whereby they seek to appease the Most Sacred Heart of Jesus provoked to wrath by the sins of men, and ensure a favourable hearing for our prayers.* (Stat. IV.)

We would here draw the attention of Associates to an important practical point. According to Statute IV., as we have just seen, the Third Degree of the Apostleship includes those Associates who practise the Communion of Reparation. Now, "*all who are enrolled in this Third Degree, and*

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make the above mentioned Communion according to the regulations drawn up for the Pious Work of the Communion of Reparation, are constituted members of this Association, and gain the indulgences belonging to it. (Stat. IV.)

Statute V. approves and confirms another pious practice which has been long in use among our Associates, — the Holy Hour. A few brief explanations will suffice to bring out clearly the benefit and advantages of this devotion.

It consists essentially in spending an hour in meditation or vocal prayer, in union with the prayers and sufferings of Our Lord in the Garden of Olives, and is practised during the night of Thursday to Friday.

The Holy Hour may be said, in a certain sense, to have been instituted by Our Divine Saviour Himself, who also defined its scope and laid down its essential practice, — an hour of prayer in union with His Agonizing Heart at Gethsemani. For we read in the writings of Blessed Margaret Mary, that one day in 1673, while she was kneeling in adoration before the Blessed Sacrament, Our Lord suddenly appeared before her. His sacred wounds shone with dazzling brightness, and His divine Heart looked like a glowing furnace wrapped in flames.

After complaining of men's ingratitude and recommending the Communion of Reparation, Jesus Christ went on to say :

"Every week, during the night of Thursday to Friday, I will have you feel the awful sense of desolation which I allowed to take possession of My Soul in the Garden of Olives, and that you may better join in the humble prayer which I then offered up to My Heavenly Father, you will rise between eleven o'clock and midnight ; then, prostrating yourself upon the ground, you will pass an hour with Me in supplication, partly to avert the divine judgments ready to fall upon the heads of sinners, partly to compassionate the cruel pain which I felt at the desertion of My Apostles, who were unable to watch even an hour with Me."

Thus, to make up for the ingratitude of men, to parti-

icipate in the mortal anguish of the agonizing Heart of Jesus ; to implore mercy for sinners ; to appease the divine anger ; such are the apostolic aims of the Holy Hour.

In order to spread this devotion among the faithful and to organize and develop it by association, a Confraternity was established in 1829 by Father Robert Debrosse, S. J. It was only in 1836, however, that its statutes were definitely settled and approved by the Bishop of Autun, upon the reception of a new Brief from Gregory XVI, permitting the faithful to begin the Holy Hour from the moment when priests are allowed to recite the Matins of Friday. Finally, by a Brief dated April 7th, 1886, His Holiness Leo XIII raised the Association to the rank and privileges of an Archconfraternity.

In order to promote and facilitate the practice of the Holy Hour, the Directors of the Apostleship sought and obtained additional privileges.

Thus in virtue of the papal Rescript of May 13th, 1875, all Associates of the Apostleship of Prayer may, without special enrolment, gain the plenary indulgence granted to members of the Archconfraternity of the Holy Hour established at Paray.

Anxious to afford still further facilities to our Associates for the practice of this devotion, Leo XIII has made them a new and valuable concession :

" In order," he writes, " that the Associates may not be restricted to so limited a time and thus be deprived of so signal a spiritual grace, We, by Our Apostolic Authority, grant to all the members of the said Association, the faculty of performing the above-mentioned exercise of the Holy Hour on any day or hour during the week, when the Local Directors shall assemble them in a church or chapel."

Statutes V. continues : "*beyond this no one shall be allowed to add other pious practices to the Apostleship of Prayer.*" This

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important clause is intended to prevent the grafting of new practices on the work of the Apostleship, and thus to preserve intact its beautiful simplicity.

II. — CONSTITUTION AND ORGANIZATION OF THE APOSTLESHIP OF PRAYER.

Statutes VI, VII, VIII, deal with the Executive of the Apostleship of Prayer. It consists of four hierarchical degrees.

At the head of the Association is a Director General who was formerly appointed by the General of the Society of Jesus, subject to the approval of the Holy See. The new Statutes introduce a happy change. Henceforth, the Director General of the Apostleship will be *the Father who is General of the Society of Jesus for the time being, who has the power to delegate another residing in Toulouse, to fulfil the duties of his office.* (Stat. VII.)

Entrusted to the hands of the Superior General of a Religious Order, whose members are to be found in every part of the world, the administration of our Society cannot but gain in authority, unity and effectiveness, and bring forth more abundant fruits for the salvation of souls and the glory of the Sacred Heart.

Immediately after the Director General, come the Diocesan Directors. They are named by the Ordinary, and inducted by the Director General or his Delegate. The Diocesan Directors may in turn, with the approval of the Ordinary, appoint Local Directors in the various centres of the district of which they have charge.

Both the Diocesan and Local Directors are to be subject to the Ordinary, even in all things pertaining to the Association, those alone excepted which relate to the Statutes approved of by the Apostolic See. (Stat. VIII.)

Last in order come the Promoters. In the organizing of the Society, these auxiliaries are extremely useful. They are as it were the regimental officers of the Apostleship, the activity and usefulness and rapid extension of which are due in a large measure to their untiring efforts. They divide up among themselves the various districts of the city or parish, and draw up recruiting-lists of Associates by groups of thirty, fifteen or ten. This is not the place, however, to enter into the details of their work (1). We will content ourselves with quoting article VI of the Statutes, which is entirely devoted to them and their work; their portion is an enviable one as will be seen:

"Those of the faithful enrolled in this pious Association who, giving themselves over more wholly to piety than the others, burn with a more ardent zeal for souls, and on this account are termed promoters (zelatores), should use their every endeavour to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus conformably to the Statutes of the Apostleship. For this reason they should meet at stated times to concert together on what might seem best suited to attain this end."

As regards the admission of simple associates, the Statutes require only that their names be inscribed on a register of the Association, without requiring them to be transmitted subsequently to the Diocesan or Head Centre: and Local Directors will continue to furnish certificates of admission to those whom they shall admit. These certificates have the advantage of proving that their owners belong to our Holy League, and of reminding them of their privileges and duties.

The last clause of the Statutes refers to, and confirms, the spiritual favors attached to the practices of the Apostleship.

(1) See the special chapter on that subject at the end of this Handbook.

This, then, is an outline of the work of the Apostleship. Our Associates cannot fail to know how dear this work is to the noble heart of *Leo XIII*, and will, we trust, allow us to round off our sketch, by recalling a few of the kind words of encouragement and praise, which he has deigned to address to our Society on various occasions.

"It is not without reason," said the Holy Father in a brief addressed to Father *Ramière* in 1878, "it is not without reason that the glorious title of Apostleship is given to this Association which prays without ceasing that God would vouchsafe to renew on behalf of the Church in these latter days, the marvels accomplished by the Apostles in the early ages of christianity.

"But as this Apostleship must needs draw its virtue from Him who is the infinite source of all charity and all power, you have shown great wisdom, beloved Son, in directing the thoughts and affections of the faithful towards the Sacred Heart of *JESUS*, the fountain-head whence the Church has sprung."

In speaking to our Associates of Italy in 1879, the Sovereign Pontiff said again: "Labour then with charity and zeal, dearly beloved Children, that all men may draw closer to this dear Heart, that they may love It and imitate It, that they may make some amends for the insults to which It is constantly exposed; that they may unite their prayers, their intentions and their affections to the prayers, intentions and love of the divine Heart, and that thus they may participate in some measure, in Its rectitude and Its sanctity and Its all subduing power."

Finally let us listen to the words addressed by His Holiness *Leo XIII* in a public audience, to the promoters and other delegates of the Apostleship of Prayer, on the 11th of October, 1893:

"Dearly beloved Sons. — It is very sweet and consoling to Us to receive this splendid deputation, which represents one of the Associations most dear to Our paternal heart, the

Apostleship of Prayer, a plant of recent growth indeed, but one whose fragrance and beauty have added new splendour to the Master's vineyard. Although but recently sprung from a humble seed, this plant has already attained gigantic proportions, and casts its grateful shade over the whole Christian world. Under its wide-spreading branches, are gathered countless multitudes from all nations, linked together by one common purpose, and rejoicing in the practice of the same devotions and the same christian virtues.

"This alone, without mentioning other titles, is enough to assure you a special place in Our affections, for we have always favoured and encouraged your society, and every month we bless the intention which gives a definite object to your prayers.

"But an additional motive increases Our affection for you; and that is that you are not simply apostles of prayer, but apostles of prayer addressed to the Sacred Heart of JESUS, and therefore singularly effective in firing men's souls with a devotion which may be said to characterize the Church of this age, a haven of refuge, a token of its future triumph, the foundation of all our hopes for better days to come.

"Let your prayers, therefore, beloved Sons, rise incessantly towards the Sacred Heart, mingled with the fragrance of Christian virtues, in order to prevail on the divine Heart to draw to Itself a world which in great part has wandered from God's ways. Endeavour by every means in your power to introduce this devotion into your homes, and to spread it throughout your fatherland, and since true devotion cannot and should not exist without imitation, seek ever to model your lives on that of Our Divine Lord."

God grant that the Apostleship of Prayer may always deserve such praise, and that, rendered powerful by reason of its union with the prayers of the Sacred Heart, it may become one of the regenerating forces of the Christian world.

LOCAL DIRECTORS.

DIPLOMAS. — Any priest may become a Local Director of the Apostleship in all its Degrees.

"The Local Directors of the various Centres of the Association shall, with the approval of the Ordinary, be appointed by the Diocesan Director. (Stat. VIII.)"

As a rule, not only every centre (parish, community or association), should hold a Diploma of Aggregation, by virtue of which the Centre is affiliated to the Apostleship, but it is desirable that the Local Director also be provided with one, signed by the Diocesan Director, or when this cannot be, by the Director General. This latter document is the official announcement, that the rights and privileges attached to the position have been conferred on the Director of the Centre.

Let us add, however, that the Diploma of the Local Director, although in every way expedient, is not essential to the working of the Centre, whereas the Diploma of Aggregation is indispensable.

PRINCIPAL DUTIES OF LOCAL DIRECTORS.

I. AGGREGATION. — It is the duty of the Local Director to admit the faithful into the Apostleship of Prayer, by inscribing their names in a register of aggregation, — or having them inscribed by a promoter appointed for the purpose, — and by giving or forwarding them a certificate of membership. The Director should also see to the safe-keeping of the register in which are inscribed the names of the Associates, but it is not necessary to transmit these names to the General, nor even to the Diocesan Centre. (Rescript of June 2nd, 1880, — Statute IX.)

The Local Director may also, if he so wishes, countersign the certificates of membership.

The power of aggregating possessed by Local Directors is not limited to persons in their own centre of aggregation, but extends to all strangers, priests, members of religious orders, etc.

2. MEETINGS. — It is the duty of the Director to preside at the monthly meeting of the Associates. This meeting should be held in a church or chapel, if the Director wishes to enjoy the privileges to be mentioned. (Rescript of August 24, 1884.)

3. PROMOTERS. — The Local Director names the promoters, and signs the diploma whereby, after a six months' trial they are confirmed in their functions.

4. MEETING OF PROMOTERS. — Every month (1), or at least at stated intervals, the Director should assemble the Promoters in order the better to incite them "*to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, conformably to the Statutes of the Apostleship.*" (Stat. VI.)

5. GENERAL COMMUNION. — It is likewise the Local Director who fixes the day for the monthly Communion of Reparation or Atonement, on which Associates, by receiving Holy Communion in a body, gain the plenary indulgence attached to this general Communion. (Rescript of June 14th, 1877.)

6. HOLY HOUR. — Finally, each week, on the day and at the hour fixed upon by himself, the Director should do well to assemble the Associates in a church or chapel, in order to have them gain the plenary indulgence attached to the practice of the Holy Hour.

PRIVILEGES OF LOCAL DIRECTORS.

1. FACULTY OF INDULGENCING. — If he has under his care at least fifty Associates belonging to the second Degree of the Apostleship, the Director, by that very fact, enjoys the privileges of applying to crosses, medals and beads, the apostolic indulgences and those of Saint Bridget; provided that once a month, he holds a meeting of Associates in a church or chapel. (Rescript of Aug. 24th, 1884.)

(1) It is usually on the fourth Sunday, or during the fourth week of each month that this meeting takes place, at which, also, the promoters receive the *Messenger* and the Calendars which they are to distribute to the Associates for the ensuing month.

2. **INDULGENCES.** — In his capacity of chief Promoter, the Director has a right to all the plenary indulgences granted to the Promoters of the Apostleship, namely: twice a month, on the feasts of the Patrons of the Association, and twice a year when he renews his consecration to the Sacred Heart of Jesus.

3. **RECEPTION OF PROMOTERS.** — In appointing Promoters, the Local Director should not lightly dispense with the use of the Diploma (1); in cases where the Diploma is dispensed with, however, the appointment should be made by means of some other positive act, such, for instance, as the sending of a letter.

As regards the ceremony and the official delivery of the Diploma, the medal and the Handbook, it may be performed by the Local Director, who has likewise the power of dispensing, either wholly, or in part, with these latter details of the regular reception. Members of religious communities, we may add, are as a rule exempt from all these formalities.

Directors are advised to grant such exemptions only for grave reasons, as experience has shown that these impressive ceremonies are most useful in awakening among Promoters that spirit of devotedness which should be their distinguishing characteristic.

The Rule (which is to be found in the Handbook of the Apostleship) should be the touchstone by means of which the Director may discern from among all those who labour for the spread of the Association, the chosen souls worthy of being enrolled in this picked corps. Those persons who, without assuming any special obligation properly so called, accept this rule with the sincere desire of modeling their lives thereon; may be allowed to make the act of consecration according to the received rite.

For reasons which are sufficiently obvious the Society has always required a delay of six months before the formal

(1) Directors can obtain these Diplomas from the office of the MESSENGER.

reception of promoters. The omission of this delay, however, in no wise invalidates the reception; and even, in many circumstances — for example in giving a start to the Association in a new locality — this custom may, with advantage, be dispensed with. It would be well, however, to do so for weighty reasons only.

The solemn consecration of Promoters of the Sacred Heart of Jesus should be renewed every six months with special ceremonies. A plenary indulgence has been granted by the Holy See for each of these renovations. (Rescript of June 14th, 1877).

If the Director interest himself actively in his Promoters and their work, he may look forward to the most happy results in his parish, or even throughout the entire city, from the combined action of these chosen souls, whose one great desire is to work in concert for the realization of the designs of the Sacred Heart. The Promoters, in fact, may be looked upon as the regimental officers of the Apostleship; for each has charge of a section of the city or parish, and look after a certain number of Associates, thirty, fifteen or ten, as the case may be. So that with their help, a zealous pastor may keep himself constantly in touch with the members of his flock, and communicate a vigorous impulse to the various good works of the parish.

4. FACULTY OF AGGREGATING. — The Local Director has also the power of enrolling the faithful in the Roman Archconfraternity of the Sacred Heart, on condition, however, that at least once a year, he forward the names of those he shall have enrolled to the office of the ~~Messenger~~, to Rome, or to some confraternity affiliated to the Roman Archconfraternity.

DIOCESAN DIRECTORS.

"The Diocesan Directors, to be designated by the Ordinaries within their own dioceses, are to be constituted in office either by

the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse." (Stat. VIII.)

Thus the Diocesan Director is to be appointed by the Ordinary of the diocese, but the faculties necessary for the valid discharge of his functions must be obtained from the Director General or his Deputy. The usual answer to an application for faculties, is the forwarding of a Diploma of Diocesan Director; but these faculties may be granted also by letter, or even by word of mouth.

Diocesan Directors are appointed to the end that they may become the chief promoters of the Apostleship in the dioceses for which they are named, explain its aims and objects in the parishes, associations and religious Communities in which it is still unknown, and supplement the zeal of the Local Directors in those in which it is already established.

Diplomas of Aggregation. — It is a privilege of the Diocesan Director to countersign, if he so wishes, the Diplomas of Aggregation signed by the Director General or his Deputy, and forwarded by them exclusively, to the parishes and religious Communities which ask to be affiliated to the Apostleship. Diplomas of Aggregation come into force on the very day on which they are issued.

Diplomas of Local Directors. — It is the Diocesan Director who appoints the Local Directors, subject to the approval of the Ordinary, and signs their Diplomas. It is desirable that these Local Directors should not be other than the parish priests or chaplains of the affiliated parishes or religious Communities.

Sending of Diplomas. — It is ordinarily the Diocesan Director who forwards to their destination the Diplomas of Aggregation sent by the Director General, and the Diplomas of the Local Directors. To procure these Diplomas, the Diocesan Directors of France should write to the Deputy Director General at Toulouse, Head Centre of the Apostleship. In other countries they may apply to the Editors of

the various *Messengers*, who kindly consent to act as intermediaries between them and the General Management. For Diocesan Directors who should find the method more convenient, it would be sufficient to inform the Editors of the local *Messenger* of the applications they have received, requesting them at the same time to take what steps may be necessary in the matter, and as far as possible to communicate directly with the applicants in their name and stead.

Although, according to the Statutes (art. 8), the Diocesan Director has power to appoint a new Local Director as often as the office becomes vacant from any cause; yet, in order to avoid serious complications, more especially in the matter of the Diploma, it is practically necessary that the Diocesan Director should confer the powers of Local Director, not only on the priest actually in charge of the newly-aggregated Centre, but also on his successors in the ecclesiastical functions he discharges.

This is the reason why Diplomas sent out from the Head Centre bear the following words: "which aforesaid rights and privileges shall also be enjoyed by your successors in the ecclesiastical office which you hold."

This clause, however, may be cancelled by the Diocesan Director if it should not meet with his approval in a particular case. But by the very fact that it is allowed to stand, the Diploma of Local Director serves for the priest to whom it is sent, and for all his successors in the same ecclesiastical functions.

Central Councils. — It is the duty of the Diocesan Director to preside over the monthly meetings of the Central Councils.

These Councils, two in number, — one for the Promoters of either sex — should include, as far as possible, the prominent members of the various religious and charitable societies, for which our pious League should be at once a stimulus and a bond by reason of the generous devotion of its members to all the interests of the Sacred Heart.

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As might easily be anticipated from its composition and influence, this double Council is a powerful instrument in the hands of the Diocesan Director not only to advance the interests of our own Association, but also to push forward all the other Catholic Societies of the diocese.

It is usually the Central Council of the diocese which supplies the Diocesan Director with the small sums required for the current expenses of this Association.

Circular Letters. — The Diocesan Director should make especial efforts to sustain the zeal of the Associates in the affiliated parish and religious Communities. For this reason, it is very desirable that, from time to time, he should send to the Local Directors a circular letter calling for an answer, and this, at the expense of his Central Council.

Solemn Inaugurations. — In order to communicate a lasting impulse to the Association, it is well to celebrate its establishment in a parish with as much solemnity as circumstances will permit, for instance, by sermons, hymns, solemn consecration to the Sacred Heart, etc. For this purpose, it is desirable that the Diocesan Director should himself preside over the ceremonies as often as possible.

Religious Periodicals. — The Diocesan Director should have an earnest desire to extend to all the parishes and religious Communities of the diocese, the benefits of a society which, while imposing no heavy burdens, is fraught with such great advantages. To attain this end, and at the same time to sustain the fervour of the Associates in the parishes already affiliated, one of the easiest means, and the one most frequently employed, is the insertion, in the religious periodical of the diocese, of short articles written for the purpose, or selected from among those which appear in the MESSENGER.

Zeal of Directors. — Finally it is the duty of Diocesan Directors to make use of every means in keeping with the Statutes of the Apostleship, which their zeal and prudence may suggest to them as likely to advance the ends of

the Association. They should stimulate the zeal of Local Directors and Promoters, point out to them the objects to be attained, and the means most likely to be successful. They should study out for themselves the most suitable methods for organizing the Apostleship in the parishes, Associations and religious Communities in which it is still unknown, or where the first fervour has been allowed to grow cold; finally they should leave no stone unturned to enlist willing helpers who will throw themselves heart and soul into the work of realizing the desires of the Sacred Heart.

Indulgences and Privileges. — Diocesan Directors participate in all the privileges and indulgences granted to Local Directors; they have the power of receiving the faithful individually into the Roman Archconfraternity of the Sacred Heart; they can apply the Apostolic Indulgences to pious objects, and the indulgences of St. Bridget to beads. Two conditions must be fulfilled, however, before these latter faculties are obtained: "They must," says the Rescript of August 24, 1884, "have under their care at least fifty Associates belonging to the Second Degree of the Apostleship, and every month preside over a meeting of Associates in a church or chapel.

This latter condition is complied with in various ways. Some Diocesan Directors, in order to encourage in turn the various centres within their reach, preside every month at a meeting of Associates, sometimes in one parish, sometimes in another. Others content themselves with celebrating the mass of the First Friday in some chapel centrally situated, where the Associates have previously agreed to meet. Several in this way preside every month, over a meeting held in some religious Community, and say a few words to the Associates; after which the lady promoters belonging to the Council, adjourn to a hall in the house in order to hold their ordinary meeting.

The General Management. — In the words of the Statutes, "the principal Seat or Centre of this Association is fixed at

Toulouse. The Director General, however, is the Very Reverend Father General of the Society of Jesus for the time being, who has the power to delegate another residing in Toulouse to fulfil the duties of his office." (Art. 7.) Entrusted to the hands of the Superior General of a religious Order whose members are to be found in nearly every part of the known world, the administration of our Association cannot but gain in authority, unity and effectiveness, and bring forth more abundant fruits for the salvation of souls and the glory of the Sacred Heart. — "*The Diocesan Directors..... are to be constituted in office either by the General of the Society of Jesus for the time being, or by the Director General whom the Father General has delegated at Toulouse.*" (Art. 8.) The Brief of May 30th, 1886, officially entrusts to the Director General the mission "of disseminating the Apostleship in every direction, and of solving the doubts which are of every day occurrence as the Association progresses."

Chief Editors of the Messengers of the Sacred Heart. — In countries at a distance from the Head Centre, there are Editors-in-chief of the MESSENGERS of the Sacred Heart of Jesus, published in various foreign tongues, with whom the Diocesan and Local Directors of these regions may put themselves in communication if they think fit.

Here are a few points relating to these Editors, who are so kind as to act as agents for the General Management of the Association, and thus facilitate by their generous co-operation the administration of the affairs of the Apostleship.

Sending of Lists. — The Editors of foreign Messengers forward, at least once a year, the lists, printed or written, of the parishes or religious Communities recently aggregated. They obtain, at the same time, the Diplomas of Aggregation necessary for the ensuing year, and also Diplomas for Local Directors.

Diplomas and Certificates. — It is to the Editors of the Messengers that Diocesan Directors apply for the Diplomas of Aggregation they have to forward to Local Directors; for the Diplomas of these latter themselves, as well as those

of the Promoters; in fact, for all the printed matter needed in the conducting of the Association.

Our Diocesan Directors, scattered as they are in every country of the known world, will easily understand that this is the only means of assuring to our Association:

1° *Uniformity*, which is the necessary safeguard of every widely disseminated association;

2° *Simplicity of administration*, which becomes more and more necessary in proportion to the spread of the Society;

3° *Inviolability of the Statutes*, expressly recommended by Art. 5, which says; "*No one shall be allowed to add other pious practices to the Apostleship*";

4° *Doctrinal accuracy* regarding the indulgences, privileges and advantages of the Association, it being morally impossible that each individual Director should receive his instructions from the Head Centre;

5° *Economy* as regards supplies; for the Editors of Messengers are usually in a position to obtain on favorable conditions and at a low price the objects useful or necessary for the regular working of the Association.

The Directors of foreign Messengers are requested to furnish the Associates of their respective countries with the means of obtaining an exact knowledge of the spirit of the Association and of enjoying its various advantages. They should not neglect to have translated into the language of the country, the various documents relating to it (Apostleship of Prayer, Handbooks, etc.). It is in this way that for several years past, thirty editions of the Messenger have been contributing to the prosperity of the Apostleship in many lands.

These Messengers are thus classified: 1 Albanian, 2 German, 6 English, 1 dialect of Brittany, 1 Bohemian, 2 French, 1 Catalonian, 1 Chinese, 1 Croat, 4 Spanish, 1 Flemish, 1 Dutch, 2 Hungarian, 2 Italian, 1 Polish, 2 Portuguese, 1 Tamil. Two of these are published in Montreal, one in French, *Le Messenger Canadien*, and one in English, *THE CANADIAN MESSENGER*.

THE APOSTLESHIP IN PARISHES.

Having gained a general idea of the workings of the Apostleship, and taken a cursory glance at the various degrees of its Executive, we are now in a position to enter more minutely into the details of its *establishment* and *organization*.

We say *establishment* and *organization* advisedly, for although these words are often used synonymously, they represent ideas which are totally distinct.

For many localities, people seem perfectly satisfied once they have succeeded in establishing the Apostleship and give themselves no further trouble about organizing it; and yet, it is organization alone which imparts strength and vitality to the association and brings about its complete development.

A parish priest asks for a Diploma of Aggregation, distributes certificates of admission to his parishioners, inscribes their names in a register, and, every year, enrolls the children who make their first communion. He has thereby established the Association in his parish, but he has not organized it.

A general's duties are not at an end when he has succeeded in raising an army, but he must divide his men into regiments, give them experienced officers, drill them, train them in the use of their weapons, familiarize them with military discipline: in one word he must organize his army, otherwise it would be little better than an undisciplined rabble and would melt away at the first onslaught of the enemy.

The establishment of the Apostleship as already described, is but the recruiting of associates. It is not yet a league, but a simple aggregation of isolated members without union or cohesion. In order to bring about that union which begets strength, it is necessary to organize the Associates, that is to say, to divide them up into groups or sections

each in charge of its proper officers ; to drill them by means of monthly meetings ; to make known to them the watchword by the monthly calendar ; to instruct them in their duties by means of sermons, and by placing within their reach the MESSENGER of the Sacred Heart, the official organ of the Association, to obtain for them the great advantage of participating in the prayers of the whole League by means of the particular intentions, etc.

We insist strongly on the necessity of organization, because that is the main point of the League.

For, the Apostleship of Prayer not only strives to sanctify each and every one of its members, but it has a further object, and that an apostolic one, namely - to procure glory to God by saving souls.

It is a League not only of prayer but also of zeal and endeavour in the interests of the Sacred Heart. Take away from it this apostolic character and you destroy its distinguishing mark.

It is also by means of its organization that the Society succeeds in maintaining its existence. Associates soon lose the spirit of the Apostleship and forget its practices where people content themselves with the Association without being at any pains to organize it.

Before going into details, it would be well, perhaps, to say a few words of the different forms the Apostleship may assume, according to the various classes of persons among whom it is desired to organize it.

VARIOUS FORMS OF THE APOSTLESHIP.

The Apostleship may be organized either under a general form for all classes of parishioners, men, women and children, indiscriminately, or under certain special forms for each of these three classes separately. Thus we may have the Apostleship pure and simple for women and girls, and for educational institutions ; and besides this, the Men's League and the Juvenile League. Hence the three distinct

forms under which the Association may be organized, all based, however, on the principles of the Apostleship, and forming with it one and the same Society. For, the Men's League and the Juvenile League differ from the ordinary form of the Apostleship merely by reason of certain additional pious engagements which do not enter into the constitution of our Association, nor form any part of its Statutes (Article V), but the adoption of which adds greatly to its efficacy, as experience abundantly proves.

No special canonical formalities are required for the establishment of these various forms of the Association; all that is necessary in order that they may be organized, is that the parish should be aggregated to the Apostleship by means of a Diploma. We will first speak of the organization of the Society under its general form, and then we will add in distinct sections what is peculiar to the Men's League and the Juvenile League.

ESTABLISHMENT OF THE APOSTLESHIP.

The parish priest, or a curate appointed by him, begins by obtaining from the Diocesan Director or from the Editor of the *Messenger*, a Diploma of Aggregation for the parish, and for himself a Diploma of Local Directorship. He should at the same time write to the Office of the *Messenger* (144 Bleury St., Montreal), in order to obtain a sufficient supply of certificates of membership, badges, scapulars of the Sacred Heart and monthly calendars, some specimen copies of the *Messenger*, and also a few enamelled crosses, if they should be required. He will find a list of these articles and of several others besides, in the Catalogue of the *Messenger* published every year, and which will be mailed to him on application.

Next, the Director will himself explain, or will have explained by some priest well versed in all the details of the Apostleship, the nature, aims, practices and advantages of the Association, and the part taken by lady-promoters in its

organization (r). He will then call a general meeting of the ladies, young and old, of the parish, in order to form a board of officers; that is, to elect a President, one or more Vice-Presidents, a Secretary and a Treasurer. These persons who should be singled out for their energy, influence and charitable disposition, will afterwards help the Director to organize the body of promoters.

The election may be carried on by ballot in the following manner:

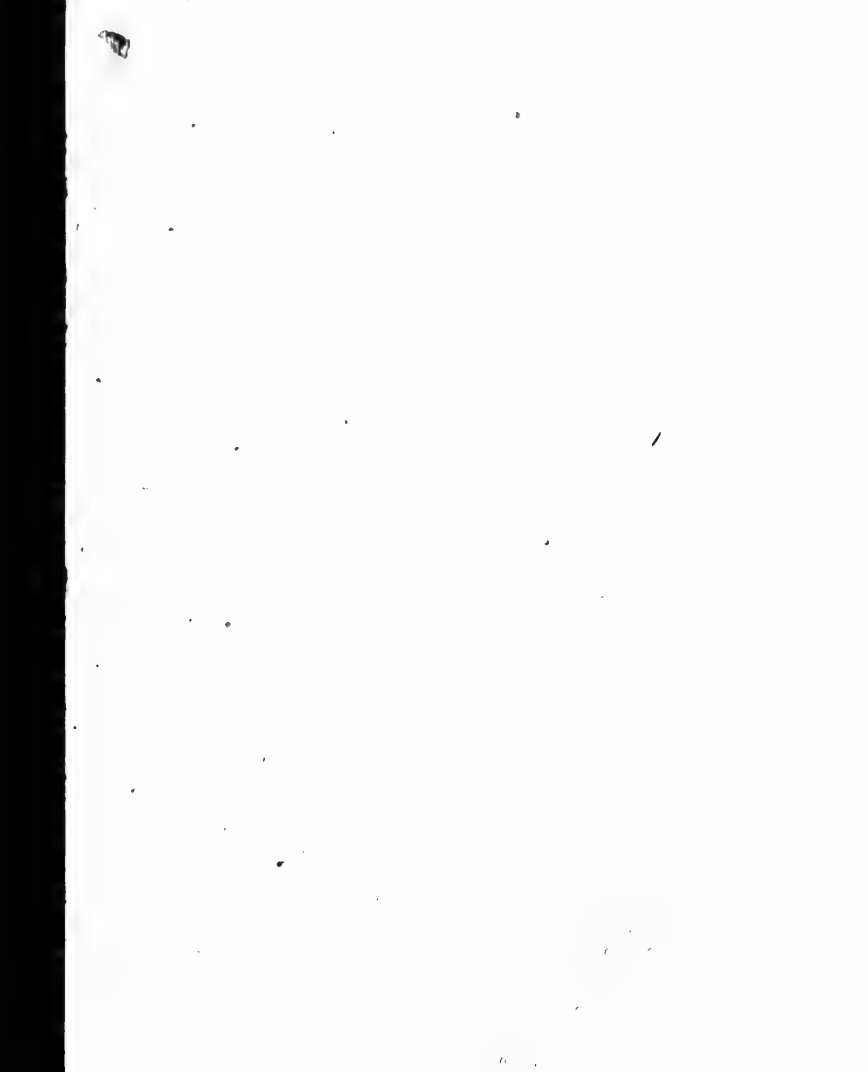
Each lady present inscribes on a slip of paper which is handed to the Director the name of the person she judges best fitted for the office of President. These names are to be summed up on a sheet of paper, and followed by as many dots or crosses as there are votes cast in favor of the person it represents. The candidate receiving the largest number of votes is proclaimed President, if the choice meets with the approval of the Director; the second will be the Vice-President, and so on in order, if there are to be several Vice-Presidents.

With the help of these officers, the Director will next select a Secretary and a Treasurer, and the Board will be complete.

In some parishes, the Director instead of carrying on the election in the above-described manner, chooses for President and Vice-President the chief officers of already-existing Societies, such as the Ladies of St. Anne or the Children of Mary; and for Secretary and Treasurer, the Secretary and Treasurer of one or other of these Associations. It is for him to judge which is the more suitable method under existing circumstances. Generally speaking, however, it is better to form an independent Board, for experience has proved it to be the surer way of enlisting the interest of the people.

The Board of Officers being thus constituted, the Director will go on to select the promoters.

(1) We say lady-promoters, because men are not so easily found, especially in the beginning of the work.



This selection rests by right with the Director ; but it is important that he should take counsel with the Board as to the choice to be made. He will thus proceed more securely, and besides, he will be more likely to win the active sympathy of the officers in the work of the Association.

There should be one promoter for every five or six families in each street or concession-line of the parish. It is the duty of the Secretary to draw up an exact list of the promoters selected, and distribute copies to the Director and to each of the officers of the Board.

On the following Sunday, or at the next general meeting of the parish, the Director will make known to the people the result of the election, read out the names of the promoters chosen, and call a meeting of the latter in order to instruct them in the duties of their office, and furnish them with the articles necessary for the enrolment of Associates : Certificates of Admission, Badges, etc.

Each promoter will remit to the Treasurer the list on which she shall have inscribed the Christian name, surname and address, of every Associate enrolled, together with the amount of the contribution collected from each. (1)

The Treasurer hands on these lists of names to the Secretary, who inscribes them on the Register of the Society.

In a few days, the promoters will have enrolled most of the parishioners, and the Association will be established.

The Treasurer will now be able to see how many copies of the MESSNGER will be required (three for each section

(1) There is, then, an annual contribution in the League ? We answer by drawing a distinction. In order to be received into the Apostleship, that is to say, to have one's name inscribed on the register, receive a certificate of admission and thereby have a right to the indulgences of the Association, *there is nothing to pay*. But if the Associate desires to have the Scapular of the Sacred Heart, receive the monthly calendar, and have the privilege of reading the MESSNGER in his turn every month, a small contribution is required ; for it would be unreasonable to expect the Board to bear the expense of supplying these objects. The annual contribution is generally ten cents for each Associate, and this amount is sufficient to allow the Treasurer to meet the current expenses of the Association. Enamelled crosses not being strictly necessary, any Associate desirous of possessing one should purchase it of the Treasurer.

of fifteen), and how many monthly calendars, (one leaf for each Associate), and she will guide herself accordingly in sending in her order to the Office of the MESSENGER.

She should be careful not to include in her list the names of those who have not paid the annual contribution, but who are content to be simply aggregated to the Apostleship by means of certificate of membership, and do not desire to receive a Scapular of the Sacred Heart or the monthly calendar. Promoters should inscribe these names on a separate sheet of paper and not on their regular circle or section-list.

MONTHLY MEETING OF THE PROMOTERS.

It is at the monthly meeting that the Treasurer gives to each Promoter the MESSENGERS of the Sacred Heart, three for each circle, and the calendars which are to be distributed to the Associates for the ensuing month. This meeting takes place towards the end of the month, usually on the fourth Sunday, or in the early part of the fourth week. The MESSENGER and the monthly calendars are always sent to the Treasurer in time for this meeting. The order of proceeding will be found in a special chapter at the end of this Handbook, where will also be found a detailed account of the various duties which the officers of the Board may be called upon to fulfil.

One fact should be well borne in mind : it is the Council of Promoters, which is the life and soul of the Association ; it is this body in particular which to the apostleship of prayer adds the apostleship of deeds. If the Director is faithful in calling its members together ; if he endeavours to stimulate and direct their zeal, and shares with them his solicitude for the welfare of the parish, he will find in this institution, simple as it is, a very effective means of reaching the various members of his flock, and of making known his thought and desires among the families visited by the Promoters in distributing the calendars. This pious League thus brings together all the well-intentioned people of the parish, and increases a hundred-fold their capabilities for

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good. This is without doubt an immense advantage, and it is by making use of it for the glory of God, that the Association will become better known, and its true character be gradually revealed.

SOLEMN RECEPTION OF ASSOCIATES.

Although the private admission of Associates by Promoters, as above described, is perfectly valid, really incorporates them into Association and gives them share in all its indulgences, yet it is preferable wherever the thing can be done conveniently, that the Director should hold a solemn reception as soon as the work of enrolment is complete, and others from time to time according as new candidates present themselves. When there is no ceremony connected with the reception, Associates are apt to attach less importance to it, and to allow the remembrance of it to slip gradually from their minds. This remark, true for all, is especially applicable to children.

Here are two methods proposed for the solemn reception :

The first consists in assembling all the Associates, old and new, for a solemn Mass and general Communion. At the end of Mass, the congregation sings a hymn to the Sacred Heart, and the Director or some other priest invited for the occasion, delivers an address on the Apostleship lasting about ten minutes. The officiating priest then blesses aloud the badges of the Sacred Heart which each candidate holds in his hand and the reception begins.

The candidates approach the communion rail's one after another as for communion, and each in turn hands his badge to the priest, who presents it to him to kiss and then returns it, saying : *Accipe frater (vel soror) effigiem Sanctissimi Cordis Jesu.* As long as the reception lasts, a hymn to the Sacred Heart should be sung by those present, and accompanied by the organ, if there is one.

Whenever it is possible, the reception should be followed by solemn Benediction : *Parce Domine, Magnificat, Sancte*

Joseph and Tantum Ergo. Immediately before the Adoration, the Director reads aloud, in the name of all the Associates, the solemn Act of Consecration to the Sacred Heart. A hymn to the Blessed Virgin brings the ceremony to a close.

The second method, more convenient in cities, consists in having the ceremony in the evening, after Vespers. With the exception of Mass and Holy Communion, everything is carried out as above.

The Men's League.

I. — NATURE OF THE LEAGUE. — The *Men's League* is a special form of the Apostleship: it is not a *Confraternity*, nor a *Sodality* properly so called, but an association of prayer and zeal in union with the Sacred Heart. In order to establish it in a parish, the only requisite is that the parish should be aggregated to the Apostleship by means of a Diploma.

II. — END OF THE LEAGUE. — The end of the League is to propagate and preserve a Christian spirit in families and in society at large by means of devotion to the Sacred Heart of Jesus.

For, as a result of this devotion, the faithful are induced :

- 1° To draw closer and closer the ties which bind them to the Heart of Jesus by means of a holy community of views and interests, and the regular reception of the sacraments of Penance and Holy Eucharist ;

- 2° To resist vigorously the enemies of Holy Church, such as the members of secret societies and their tools, and to wage unceasing warfare against the vices most common among men, such as intemperance, swearing and the taking of God's Holy Name in vain.

In order to attain this end, the League makes use of various special *promises* and *practices*.

III. — LEAGUE PRACTICES. — The League Practices are the following :

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1° *Morning Offering to the Sacred Heart.* — Every morning, the Leaguer should offer all the prayers, labours and sufferings of the day for the intentions of the Sacred Heart. This is the essential practice of the League. No special form of words is necessary, though the following may be found useful :

O Jesus! though the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer.

The principal intentions of the Heart of Jesus are the glory of God, the salvation of souls, and the triumph of the Church.

2° *Offering to Mary.* — The Leaguer is pressingly invited to say every day one *Our Father* and ten *Hail Marys* for the intentions recommended every month by Our Holy Father the Pope, and by the Associates.

These intentions are indicated on the Monthly Calendar which Promoters distribute to the Associates of their respective sections.

3° *Meeting of Associates.* — Leaguers should, as far as possible, assemble every month on the day appointed by the Director.

In localities where meetings cannot be held every month, they should take place at least every three months, on the day fixed for the general communion.

This meeting is at once an act of reparation to the Sacred Heart of Jesus for the indifference and contempt of bad Catholics, and at the same time a practical means offered to Leaguers of quickening their fervour and of acquiring a better knowledge of their duties.

IV. — PROMISES OF THE LEAGUE. — Leaguers promise :

1° To receive Holy Communion four times a year on the days appointed by the Director ;

2° To avoid swearing or profanity, to prevent it as far as lies in their power, and to make reparation for it ;

3° To struggle against the plague of intemperance by keeping away from taverns and drinking saloons.

Although these promises do not bind under pain of sin, yet they are solemn engagements to which an honourable man should be faithful. They are peculiar to the Men's League, but they must not be considered as forming any part of the obligations of the Apostleship. (Statutes Art. V.)

The General Communions of the League usually take place at the following dates: 1° at Easter; 2° in the month of June; 3° in the month of October or November; 4° in December or January. The precise dates are fixed by the Director.

Although these quarterly communions are the only ones strictly required by the Men's League, yet, it is to be hoped that the greater number will moreover make the monthly Communion of Reparation, according to the ordinary practice of Centres of the Apostleship.

The name of *Communion of Reparation* is given to a communion offered to the Sacred Heart of Our Lord to console Him for the outrages which are inflicted upon Him by sinners, especially in the Most Holy Sacrament of the Altar, and to avert the scourges of divine wrath ready to burst upon the world.

V. — EXCLUSION FROM THE LEAGUE. — The following classes of persons should neither be received nor tolerated in the League:

- 1° Those who belong to societies forbidden by the Church;
- 2° Those who profane God's Holy Name and who make no attempt to reform;
- 3° Those whose conduct might prove prejudicial to the honour of the League, such, for example, as are known to frequent taverns in spite of their promise to the contrary, or who give scandal by the excessive use of intoxicating liquors, etc.

It rests with the Council to decide by a majority of votes, and with the approval of the Director, whether an Asso-

ciate should be expelled, and whether with or without previous notice.

VI. — THE BADGE OF THE LEAGUE. — Leaguers should make it point of honour to wear conspicuously the Badge of the League, either the large medal or the enamelled cross.

It is also much to be desired that all should wear the Scapular of the Sacred Heart.

VII. — RECEPTION INTO THE LEAGUE. — To be validly received into the League and have a right to its numerous indulgences, it is necessary to give one's name to the Local Director, who records it, or has it recorded in the Register of the League, and furnishes a certificate of admission.

The solemn reception is carried on in the following manner:

The President, holding the banner, takes his place in the sanctuary in the midst of his officers, and all face towards the nave.

The candidates then advance to the communion rails, and the Director, after reminding them of the obligations they are about to contract on entering the League, puts the following question: "Do you promise to be faithful to the practices and obligations of the League?" All raise the right hand, saying at the same time in a loud voice: "Yes, we promise."

The Director then blesses the badges and distributes them to each candidate, saying: "*Accipe, frater, imaginem Cordis Jesu. Sit protectio tua in vita et salus in morte.*" (Receive, brother, this Badge of the Sacred Heart. May it be a protection to you during life, and a deliverance at the hour of death.)

Whenever possible, the ceremony should be followed by Benediction of the Blessed Sacrament, during which the Director or the President reads aloud the Act of Consecration of Associates to the Sacred Heart.

VIII. — THE COUNCIL OF THE LEAGUE. — The League is governed by a Council composed of the Director, the Officers and the Promoters or Councillors.

The *Officers* are the *President*, the two *Vice-Presidents*, the *Secretary* and the *Treasurer*. The *President* and the *Vice-Presidents* are elected by ballot, the *Director* presiding at the election.

The *President* remains in office for one year, and is replaced by the first *Vice-President*, who in his turn is succeeded by the second. The *Associates* elect a second *Vice-President* every year in the month of January, after the manner indicated above. The retiring *President* remains a *Councillor* by right, for three years.

IX. — DUTIES OF THE *PRESIDENT* AND *VICE-PRESIDENTS*. — The *President* and the *Vice-Presidents* are the *Director's* principal auxiliaries; they should have at heart the honour of the Holy League, and give good example by their fidelity to its practices and promises. To them is especially committed the care, each in his own district, of the *Promoters*, whom they should visit and encourage.

They should also endeavour to recruit new *Associates* for the League.

X. — DUTIES OF THE *SECRETARY*. — The *Secretary* who is appointed by the *Director*, the *President* and the *Vice-Presidents*, should keep in a special register the name and address of each *Associate* and the date of his reception. He should preserve in the minute book an account of the deliberations of the Council, and at the beginning of each sitting he reads the minutes of the previous one.

He furnishes each *Promoter* with a list of the *Associates* committed to his care.

Finally, in the month of June of each year, he should send in to the Editor of the CANADIAN MESSENGER a report, approved by the *Director*, on the condition of the League in his district.

This report should show: 1° The number of active members; 2° The average number of quarterly communions; 3° The most remarkable fruits produced by the League.

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The Secretary should also communicate as soon as possible to the Editor of the ~~Messenger~~ the deaths of members in his centre, in order to have them inserted in the obituary column.

XI. — DUTIES OF THE TREASURER. — The Treasurer, who is appointed in the same way as the Secretary, has charge of the account books of the League, and should enter carefully day by day : 1° All receipts resulting from collections, annual contributions, subscriptions approved by the Council and the proceeds from the sale of pious articles, such as handbooks, badges, subscriptions to the ~~Messenger~~, etc. ; 2° All the disbursements he is obliged to make.

The Treasurer is not allowed to make any disbursements outside of his ordinary transactions with the Central Office of the Sacred Heart without the authorization of the Council and the sanction of the Director.

Every year, in the month of January, he should lay before the Council a detailed statement of the financial condition of the League.

XII. — DUTIES OF PROMOTERS OR COUNCILLORS. — The League is divided up into sections of fifteen, more or less, and at the head of each is placed a Promoter chosen by the Director and the Officers of the League. Promoters have a right to sit in the Council.

The principal duties of Promoters are the following :

1° To recruit new Associates for the League, which they should strive to make better known, especially in the districts assigned to them. ;

2° Towards the end of the month, to distribute the calendars for the ensuing month to the Associates of their respective sections, and to circulate among them the ~~Messenger~~ of the Sacred Heart, unless this duty has been undertaken by the Promoters of the Apostleship of Prayer, where there are such ; but even in this case, Promoters should from time to time visit the Associates of their respective sections in order to encourage them and make known to them the wishes of the Director ;

3° To keep the Secretary informed of all changes of address, removals from the parish, or deaths of Associates ;

4° If the duty of distributing the Monthly Calendar and circulating the MESSENGER devolves upon the Promoters, it will be their duty to collect every year from each Associate a contribution of ten cents, and to transmit it to the Treasurer, who in return will furnish them with the above-mentioned publications on the occasion of the monthly meeting.

It should not be forgotten that the reading of the MESSENGER and the distribution of the Monthly Calendar without being essential to the League are yet its most solid supports.

XIII. — MEETING OF THE COUNCIL. — The Council should meet every month to despatch the business of the League. This meeting usually takes place on the fourth Sunday, or during the fourth week.

It is at these domestic gatherings that Promoters should take counsel as to the best means of pushing forward the Holy League and whatever other good works it was judged fit to adopt in view of local needs, or in the interests of the Sacred Heart. It is also at these regular meetings that probationers are accepted by a majority of votes, and that the expulsion of members who have been unfaithful to their promises, is decreed.

The Council should be the life and soul of the League.

XIV. — ORDER OF PROCEEDINGS AT MEETINGS OF ASSOCIATES. — 1° Hymn to the Sacred Heart : 2° Special Intentions : sick, deceased, etc. ; 3° Short and simple instruction ; 4° Benediction of the Blessed Sacrament, if possible ; and act of consecration. The meeting should not last longer than half-an-hour.

XV. — BANNER. — It is desirable that each League Centre should have its own banner,

The banner should bear on one side the arms of the League, with the inscription : "*Men's League..... estab-*

linked the....."; on the other side, an image of the Sacred Heart, with the inscription: "*St.....'s Parish..... Thy Kingdom Come!*"

XVI. — RECEPTION OF PROMOTERS. — The Officers and Councillors of the League are *ex-officio* Promoters of the Apostleship, and have a right to the Medal and Diploma, provided that, in the judgment of the Local Director, they shall have acquitted themselves of their respective duties in a satisfactory manner. Applications for the Medal and Diploma should be made to the Sacred Heart Office, 144 Bleury Street, Montreal.

A description of the ceremony will be found at the end of this handbook.

XVII. — ADVANTAGES OF THE HOLY LEAGUE. —

1° It renders the whole life of the Associate meritorious, since it induces him to offer up all his actions and sufferings for a supernatural end, namely: for the intentions of the Sacred Heart (1st practice);

2° It communicates an apostolic virtue to his prayers, works and sufferings, and even to his simplest acts, since it causes them to be offered up for the conversion of sinners (1st practice);

3° It affords a simple and effective means of practising a true devotion to the Sacred Heart (1st practice and 1st promise), and earns for the Associate the privilege of seeing realized in his behalf the munificent promises made by Our Lord to the Blessed Margaret Mary in favour of those who should practise this holy devotion;

4° It affords an effective means of extirpating the vices which cause the ruin of so many souls, especially drunkenness and profanity;

5° It causes the sacraments of Penance and of the Blessed Eucharist to be frequented more regularly (1st promise);

6° Its existence in a parish, as the practical realization of an admirable system of combined prayer (2nd promise) is incompatible with a half-hearted profession of their religion by the faithful;

6° It lays open treasures of priceless indulgences.

XVIII. — INDULGENCES OF THE LEAGUE. — Members of the Men's League can gain all the indulgences granted to the Associates of the Apostleship of Prayer, as enumerated under the heading : " Indulgences of the Apostleship of Prayer."

XIX. — ACT OF CONSECRATION OF ASSOCIATES TO THE SACRED HEART OF JESUS. — Most sweet Jesus, behold me, N..., member of the League of Thy Sacred Heart, prostrate at Thy feet to make reparation for the offences which are constantly committed against Thee, and to bind myself more closely to Thy Divine service.

Thou lovest us, O Jesus, as a father loves his children. Thou vouchsafest to lead a hidden life in the blessed Eucharist in order to be ever ready to come to us and to be with us at the hour of need ; and yet, how many there are who from indifference or contempt pass long years without seeking to receive Thee in the Most Holy Sacrament of the Altar !

Thou hast overwhelmed us with benefits, and yet how many Christians there are, alas ! who instead of blessing, revile, Thy Holy Name, and join societies which despise Thee and seek to overthrow Thy Church. Often after wandering from Thee, these misguided men give themselves up to all sorts of excesses, especially to drunkenness, which brings ruin upon their families, and upon themselves an unhappy death.

To fight against these crying evils, O Jesus ! and at the same time to console Thy Divine Heart for such base ingratitude, I now bind myself to the League which takes Thee for its Chief, and I solemnly promise :

- 1° To receive Holy Communion at least four times a year ;
- 2° To avoid swearing or profanity, to do my best to prevent it, and to strive to make reparation for it ;
- 3° To keep away from taverns and drinking saloons ;

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Help me, sweet Jesus, to observe faithfully these promises. May they draw down blessings on my family, which I hereby consecrate to Thy Sacred Heart!

Jesus, Mary, Joseph, help me during life, and protect me at the hour of death. Amen.

The Apostleship for Boys

THE JUVENILE LEAGUE

I. — NATURE. — The Juvenile League is a special form of the Apostleship of Prayer, intended for young boys from the time of their first communion to the age of sixteen. In order to establish it in a parish, the only requisite is that the latter should be aggregated to the Apostleship.

The *Cadets*, or *young soldiers* of the Sacred Heart, thus, form a corps in the great army of prayer which is labouring, in union with the Hearts of Jesus and Mary, for the triumph of the Church and the salvation of souls.

II. — END. — To protect young boys from the danger to which they are exposed, especially on leaving school; to maintain in them the fervour of their first communion by the practice of devotion to the Sacred Heart, and by the regular frequentation of the sacraments; with this object in view to keep them in constant touch with their pastor, in order that he may direct them, instruct them, make of them true Christians entirely devoted to Jesus, to the Church, and to the interests of souls: such is the end such are the aims of the Juvenile League.

III. — MEANS. — To attain this end, the Juvenile League requires from its Cadets certain promises, and imposes upon them special practices; it sustains its members by means of a strong organization, decorates them with a special badge and offers them great spiritual favours.

IV. — PRACTICES. — These are three in number, namely:

1.—*Daily Offering to the Sacred Heart.*—The Cadet should every morning, offer all the prayers, work and sufferings of the day for the intentions of the Sacred Heart.

2.—*Offering to Mary.*—The Cadet is earnestly invited to say, every day, one *Our Father* and ten *Hail Marys* for the intentions recommended every month by our Holy Father the Pope, and by the Associates.

These intentions are indicated on the Calendars which the Director distributes among the Cadets every month.

3.—*The General Communion of the month.*—Every month the Cadets in a body should make the communion of reparation, on the day and at the hour appointed by the Director.

V.—PROMISES.—There are three (1) in number, namely :

1.—To avoid swearing and profanity.

2.—To shun the companionship of those whose conversation is loose or irreligious.

3.—As much as possible attend regularly the advanced catechism class, if there should be such in the parish.

VI.—BADGE.—The Cadets should always be proud to wear their badge. It bears the following inscriptions : *Militia SS. Cordis Jesu — Adveniat regnum tuum ; (Soldiers of the Sacred Heart — Thy Kingdom Come !)*

It is also becoming that they should wear the scapular of the Sacred Heart, common to all Associates of the Apostleship.

VII.—RECEPTION.—In order to be validly admitted into the Juvenile League, the candidate must give his name to the Director who inscribes it on the Register of the Apostleship, and furnishes the Cadet with a certificate of admission.

This reception may be private, but it is better, as a rule, to hold it publicly in the church, in presence of the whole battalion.

(1) As these promises do not form part of the work of the Association (Stat. 4), the Director may modify them or replace them by others more appropriate to local needs.

The candidates are called up to the communion-rails, and the Director after reminding them in a few words of the practices and promises of the League, puts the following question : *Do you promise to be faithful to the practices and promises of the Juvenile League ?* All raise the right hand and answer together : *Yes, we promise.*

The Director then blesses the badges and gives them to the candidates, saying to each : *Accipe, puer, imaginem Cordis JESU ; sit protectio tua semper.* (Receive, my son, this badge of the Sacred Heart of JESUS ; may it ever protect you !)

VIII. — STAFF OF THE JUVENILE LEAGUE. — After the manner of military organizations, the battalion of Cadets has also its officers, namely : a *Commandant*, an *Adjutant*, a *Major*, and several *Captains*. The Cadets elect these officers by ballot, every year, under the supervision of the Director. However, if the Director should not deem an election advisable he may appoint the officers himself.

The Commandant and the Adjutant are the Director's principal auxiliaries. It is their duty to watch over the honour of the League and to endeavour to recruit new members.

The Major fills the office of Secretary-Treasurer, and follows in all things the advice of the Director.

The Captains are placed at the head of the Companies, each of which consists of fifteen Cadets, more or less, according to circumstances.

The duties of Captains are : 1° To carry to the Cadets of their respective Companies the orders of the Director ; 2° To recruit new members for the Juvenile League, which they should strive to make better known in their respective districts ; 3° To keep the Major informed of changes of address, removals from the parish, and deaths of Cadets in their districts ; 4° To collect every year from each cadet a contribution of five cents for the current expenses of the battalion, and to pay it in to the Major ; 5° To distribute

the monthly calendars, and to circulate the MESSENGER OF THE SACRED HEART among the Cadets of their respective Companies.

IX. — MONTHLY MEETING. — The Director calls a meeting of the battalion every month. This meeting takes place as a rule after the General Communion, but it may be held just as well any other time the Director may think fit.

The following order might be followed at these meetings : 1° Hymn to the Sacred Heart ; 2° Remarks and exhortation by the Director ; 3° During the meeting distribution of the monthly calendars by the Captains (1) ; 4° Renewal of the Act of Consecration to the Sacred Heart.

X. — DIPLOMAS OF OFFICERS. — The Officers of the Juvenile League, being really promoters of the Apostleship, have a right to the Promoters' Diploma and Cross, provided that in the Director's opinion they have discharged the duties of their office satisfactorily. The Director can procure these Diplomas and Crosses from the Sacred Heart Offices, Montreal. The ceremony of conferring the Diplomas is carried out after the manner described for the Men's League.

XI. — ADVANTAGES OF THE JUVENILE LEAGUE. — 1° It affords the pastor an effective means of gathering around him the boys of the parish, and of fostering in them the sentiments of piety and fervour of their first communion ; 2° It helps to keep alive in the boys' hearts the flame of the spiritual life, and renders all their actions meritorious and apostolic, by having these latter offered up for the intentions of the Sacred Heart ; 3° It offers to its members a multitude of rich indulgences, etc.

(1) The Major should prepare beforehand for each Captain the calendars which the latter has to distribute, inscribing on each, the name of the Cadet for whom it is destined. After the distribution, the Captain should return to the Director the calendars of absentees. This is a practical way of calling the roll and keeping the Director informed as to those who do not attend, in order that he may take measures to secure a better attendance in future.

XII. — INDULGENCES OF THE JUVENILE LEAGUE. — They are the same as those of the Associates of the Apostleship of Prayer, enumerated under the heading : " Indulgences of the Apostleship of Prayer."

XIII. — ACT OF CONSECRATION OF THE CADETS TO THE SACRED HEART. — Most sweet Jesus, our Saviour and our God, kneeling humbly at Thy feet, we adore Thee as our Sovereign Master and Lord.

We thank Thee for all the benefits Thou hast showered upon us, and to give proof of our gratitude and love, we desire to consecrate ourselves most solemnly to Thy Sacred Heart.

Thou didst become a little child, O Jesus, in order to set us an example of the virtues we should practise in childhood. We also desire after Thine example and in accordance with the teachings of Thy Church to observe faithfully the law of God, to love our Heavenly Father, to pray to Him frequently, and to be docile and obedient to our parents and teachers.

In order the more surely to obtain these graces, we enrol ourselves to-day (or, we renew our engagements) in the Juvenile League, and we promise to be faithful to its practices and promises.

Help us, O Jesus ! to be faithful to these engagements. May they be to us a source of strength and consolation, and may they call down numerous blessings on our parents and teachers.

O Mary, sweet Mother, bless thy children ! Preserve the purity of their hearts, obtain for them the grace of remaining faithful to their duties as Christians, and to the love they owe to thy Divine Son.

Jesus, Mary, Joseph, help us during life, and protect us at the hour of death. Amen.

The League among Young Men.

What society shall be fifteen or twenty years hence will depend very largely on the young men who are just now entering into public life. Long before that time however, their influence will have begun to make itself felt; and when the period mentioned shall have elapsed, their counsels and ideas will be paramount. Now, it is quite certain that the complexion which this influence shall take, will depend entirely on the bent which is now being given to their intellect and will. Among the many young men of every rank and condition who are now pushing their way to the front, it would be difficult perhaps, to single out those whom Providence has destined to be the future instruments of its designs: of one thing, however, we may feel very certain, and that is, that they will be found among those who at that decisive period of their lives shall be numbered among the true friends of the Sacred Heart.

If a young man deliberating as to the choice of a course in life, approaches this grave step with a full understanding of the dignity and the sweetness and the sanctity of the friendship offered him by the loving Heart of his Saviour; if he surrenders himself to this divine Friend with that absence of calculation and reserve which is usual at that age; if he resolves to fulfil to the best of his ability the duties which this friendship entails upon him; such a man, we may rest assured, cannot fail to wield an overwhelming influence for good, nor fail to bring to bear against the powers of evil, a strength which shall be simply irresistible. That a similar result may be brought about among the members of the various professions, in universities and even in secular schools, groups of valiant christians have rallied together, fully determined to become auxiliaries and vindicators of the Heart of Jesus, and to assure their own final perseverance by devoting themselves to the sanctification of their fellow-men.

Important results have already been obtained by our Association, and great progress has been made among the young men of various countries. More than once already, valiant soldiers of the Sacred Heart have found striking opportunities of affirming their faith and of unfurling proudly the banner of religion. These successes should strengthen our courage and ~~inspire~~ us to renewed efforts. The future forebodes evil of which past events were but a prelude, and it is becoming more than ever important in these troublous times, that one common aim and a same generous impulse should bind us one to another and to the cause of Holy Church. The struggle in other countries threatens to be a terrible one, and calls especially for minds young and vigorous. Young men, therefore, have their place already marked out in the very vanguard of the army of the Sacred Heart. Since union is the great source of strength for good as well as for evil, let us also unite our forces and close up our ranks; and to the powers of darkness and the secret societies in league with them against Jesus Christ, let us oppose a holy crusade of prayer and good works.

Swayed by the like lofty considerations, advisory boards of young Promoters of the League have formed themselves into a body, with the special object of drawing all Catholic Youth to the Sacred Heart of Jesus, by means of the Apostleship of Prayer.

With this great end in view, their zeal does not fail to suggest to them all sorts of ingenious devices; but they devote themselves especially to the propagation of the practices which constitute the three Degrees of the Apostleship. Some take as the object of their zeal, devotion to Mary Queen of Apostles (2nd Degree); others, the Communion of Reparation; and all without exception strive to enrol the largest possible number of young men in the great League of Prayer in union with the Sacred Heart of Jesus, by

inducing them to make the morning offering of their thoughts, words and actions agreeably to the intentions of the Divine Heart.

By means of these various practices, Promoters are kept in constant touch with the Associates. In order to render these relations still more easy, each Promoter has assigned to his care the Associates of a special class or district, to whom he is commissioned to make known the decisions of the Council, and whom he calls together for the general meetings.

At the opening of meetings of the Council of Promoters, which should take place at least once a month, select passages of some work in keeping with the end proposed are read.

Promoters then discuss among themselves, the progress made during the month just elapsed and what might be undertaken during the ensuing month, in connection with the three Degrees of the Apostleship and the three great endeavours, congruous to young men's Catholic societies, viz : to openly practise their holy religion, to lead others to do likewise, and to tender assistance to the various Catholic charitable and pious associations.

The following are the principal objects proposed to Catholic young men by the Apostleship of Prayer :

1° To struggle against human respect by every means in their power ; for instance, by taking part in public acts of devotion, in general communions, in processions, in pilgrimages and in other public manifestations of Christian faith ;

2° To work without ceasing, in order to attract new recruits and apostles to the service of Jesus Christ, and to enrol them under the banner of His Sacred Heart ;

3° To use their utmost endeavours to help on the great Catholic pious and charitable works, more especially those with which they are already connected and which they find more in keeping with their social standing and capability.

The Apostleship of Prayer in Educational Institutions

The results produced by the Apostleship in Educational institutions are equally striking. Nothing, perhaps, is more convincing for those who devote themselves to the education of our children, to see the happy natural dispositions which they possess with infinite care in the hearts of their young charges first weaken and then gradually die out, under the influence of the pagan spirit which is sapping modern society. In order to prevent this grievous calamity, one thing at least might be done; instead of labouring to develop in the hearts of the children a piety of mere feeling or sentiment, we should strive to implant there a sturdy catholic spirit; a high esteem of their dignity as children of the Church and a boundless devotion to the interests of Jesus Christ. It is of the utmost importance to accustom them from their earliest years to make these sacred interests their own, and to consider everything relating to them as personal to themselves. Now this is precisely the aim of the Apostleship. It would therefore seem that no other pious association could be better adapted to the special needs of Educational institutions; and constantly increasing experience bears this out in a most consoling way.

For its establishment, two different methods have been tried with equal success. In many places, the Apostleship is proposed indiscriminately to all the pupils, and the study-hall master or the teacher is constituted promoter in each division, or in each class. If the Promoter succeeds in becoming thoroughly imbued with the spirit of the Society, and in infusing the same spirit into the hearts of his pupils, he will find in it a source of influence infinitely more noble and more worthy of Christian children than the fear of punishment. It has so happened that in many classes it was found possible to suppress almost completely every form of punishment from the day when the pupils began to follow regularly the practices of the Apostleship.

To sustain their generous ardour, it is necessary to introduce the Daily Offering to the Sacred Heart, the Offering to Mary made in common, and the Spiritual Treasury leaflets which are collected every month. The Communion of Reparation may be made every week or every month ; but it is especially necessary to establish the General Communion of the First Friday of the month which gives life and vigour to the Apostleship and realizes a formally expressed wish of Our Divine Saviour Himself. This communion opens young souls to the love of the Sacred Heart, and draws down on them and on the whole house the choice blessings promised by Our Lord to the Blessed Margaret Mary. Besides, no where else can the General Communion of the First Friday be more easily established than in a boarding school.

The teachers, moreover, should take every means in their power in order to sustain the zeal of their young apostles. For example, they might have the principal articles of the MESSENGER read aloud to the pupils, and at the end of every month they might read out the aggregate results of the Treasury of the Sacred Heart collected by Promoters in their respective sections, and call attention to any progress or falling off they may have noticed: They should often remind them of the abiding love of Our Saviour, of the wants of the Church and the spiritual destitution of souls ; and they will never appeal in vain to the noble instincts which the Holy Spirit implanted in their hearts on the day of their baptism.

In other houses it has been found more convenient to establish the Apostleship in the sodalities, to which most of the pupils belong ; and it is then the Directors of these sodalities who become at the same time Directors of the Apostleship.

But whichever form is adopted, the greatest care should be taken in choosing the Promoters, and the office should

be entrusted only to such as enjoy the confidence, as well as the esteem of their fellows. As far as possible the Director should call them together every month, in order to encourage them, and to school them in upholding the interests of Our Divine Lord, and in carrying out the desires of the Sacred Heart among their companions. They will find one outlet for their zeal, in the circulation of the MESSENGER, whose aim is to make known the pre-eminent claims of the Sacred Heart to their loving service and Its ever-present intentions.

As the subscription to the MESSENGER, small though it be, may still exceed the means of individual pupils, Promoters might easily form clubs, so that each of the contributors would see the MESSENGER in turn. Promoters, moreover, should not confine their efforts to the promoting of the Apostleship. Every good work which contributes to the glory of God, such as the Association for the Propagation of the Faith, that of the Holy Childhood, etc., should find in their ranks its most devoted members and its warmest advocates. In this way they will prepare themselves to battle successfully for the cause of God in the various positions to which Providence may call them in after-life.

The Apostleship in Communities and Religious Congregations.

Its Singular Fitness. — One thing should be thoroughly understood : the Apostleship is neither a congregation, nor a confraternity properly so-called. Much less is it an arch-confraternity, affiliating to itself local confraternities ; but it is a League of prayer and zeal in union with the Sacred Heart of Jesus, open, indeed, to all Christians, but to which are especially invited, without any change of organization nor complication of practices, all religious communities, and all those zealous people who devote themselves to pious or charitable works.

When it is desired to enrol into the Apostleship the above-mentioned class of persons, who are undoubtedly its most useful members, it is necessary to make them understand very clearly this special characteristic of the Association. There is certainly no rule so exclusive, as to forbid Religious joining a great League of prayer in behalf of the Church, and promising to offer up all their actions in union with the intentions of the Sacred Heart. Such persons, on entering the Apostleship assume no additional burden, but merely become entitled to new graces. Thus it was that institutes most closely wedded to their rule, like Visitation nuns, the Carmelites and the twofold institute of St. Vincent de Paul, which had held back a little in the beginning, apprehensive of some change, no sooner understood the true nature of the Apostleship, than they hastened to adopt it. The case is the same with all religious communities once they understand the endless precautions which were taken from its very inception in order that the Apostleship might adapt itself to all classes and conditions, and include among its members all men of good will.

Moreover, the Apostolic See which approved our first Statutes dispelled every doubt on this point by confirming with unimpeachable authoritativeness Article 4 of those Statutes which runs in this wise: "Religious communities, which deserve the first place in this League of Prayer, are especially invited to seek aggregation; and those even may be admitted whose rule forbids them to assume any new obligations; for the uniting of our intentions with the intentions of the Sacred Heart can never be regarded as a burden." The new Statutes presuppose this teaching when they touch on the character of universality peculiar to the Apostleship.

Working of the Apostleship in Communities. — Communities in which the Apostleship has been once properly understood, become, by experience, proves, very active

centres of our holy League, and are often the chiefest source of consolation to the Central Directors. Time and again, even contemplative and cloistered communities, have carried on either by letter or by personal intercourse a very successful and far-reaching propaganda in favour of our Holy League. Much more must this be the case with hospitaller or teaching congregations, and especially with religious communities of missionaries, to which we may add those diocesan missionaries, who, without belonging to any particular congregation, enjoy notwithstanding the advantages of community life, and who, in the exercise of their zeal, move about from parish to parish. —

In order to facilitate the aggregation of members and the working of our Association in religious communities, we think it well to state, and we beg Directors to be so good as to state for us when occasion offers : that in all affiliated communities, the Superior, when not in Holy Orders, becomes a Promoter of the Apostleship by the very fact of being Superior. Though not absolutely necessary, yet it would be well that these Superiors should receive a diploma. Let it also be understood that Promoters who are members of religious communities are entirely dispensed from the wearing of the Promoters' Cross.

The Apostleship of Prayer in Sodalties of the Blessed Virgin.

In these days of self-seeking and apathy, if modern religious congregations, in order not to prove unworthy of their predecessors, feel the absolute need of a revival of the spirit of zeal and prayer, where are they more likely to find this spirit than in the League of zeal and prayer whose mission is to enkindle and keep alive this flame of divine charity in associations as well as in individuals ?

Wherever the Apostleship is fully appreciated and its methods put into practice, not only does it develop in a large measure, and without fail, the spirit of zeal and self-sacrifice, but it supplies this same spirit with its most precious nutriment. To officers of the Sodality of the Blessed Virgin desirous of stimulating the ardour of their Associates, what a splendid opportunity is afforded, for instance, by the distribution of the Monthly Calendar containing a list of intentions and apostolic resolutions, the devotion of the Patron of the month, and the date assigned to the Associate for his Communion of Reparation! What could be easier and more seasonable, at a time when the rage for periodical literature and light reading is at its height, than to circulate among the sodalists of Mary pages of edifying stories, and facts, and columns of "family" news capable of supplying the place of a correspondence from one centre to the other?

Experience has taught us that nothing is easier and more productive of good than the formation of a Council of the Apostleship in a Sodality of the Blessed Virgin.

For this purpose either of two methods may be chosen:

First, the sodality itself is aggregated by diploma to the Apostleship; in which case the Council of the Sodality, having become a Council of the Apostleship, the Councillors and office-bearers of the Sodality become Promoters of the Sacred Heart. Hence in their fraternal gatherings they take up in turn the affairs of the Sodality and those of the Apostleship, both of which are dear to the Sacred Heart.

Second, the Apostleship of Prayer is established apart from the Sodality, and the entire college or parish, as the case may be, is aggregated. Then the sodalists, who are the pick of the college or of the parish, become naturally the principal Promoters of the Apostleship, and in this character they can exercise a preponderating influence in behalf of the Sodality, its recruitment, and the spiritual training of its members.

Finally, in localities where there is as yet no Sodality of the Blessed Virgin, its absence may be supplied temporarily by the Apostleship, which is more easily established. Yet, it is always a great advantage for the Association to have at its side a thoroughly organized Sodality of the Blessed Virgin, able to lend effective aid to all its apostolic undertakings.

COUNSELS AND OBSERVATIONS ON THE PRACTICES OF THE LEAGUE.

There are some souls who have no liking for a multiplicity of practices, and whose natural taste, on the contrary, or position, induces them to seek out what is least complex : these souls should understand that the Apostleship corresponds perfectly with their inclinations, for surely nothing can be more simple than the daily direction of intention proposed to Associates as the sole condition of participation in the privileges of the Work.

But it must be conceded that, in view of human weakness, this essential practice ought, ordinarily, to be supplemented and sustained by other pious exercises. Were it brought down to its simplest element, and never varied there would be grave reason for fearing lest the bare daily offering should cease, before very long, to make any impression on the heart, or even come to be obliterated altogether from the memory.

Thus, among the methods of strengthening and sustaining the essential practice, we have naturally placed first and foremost those other practices which, while contributing so efficiently to the perfecting of the organization as a whole, constitute moreover its Second and Third Degrees, and of which we shall have something further to say.

Next in order we shall have to take into account certain practices which without belonging, as integral parts, to any organization in particular, are yet in perfect harmony with the spirit of our work.

The greater number of these practices or devotions are, after all, only a stronger accentuation, a natural development of the essential practice. If it is desired, indeed, to reap in their fulness the fruits of the Apostleship of Prayer, we must make it the work of our entire life, put it on as a raiment never to be thrown off, — make it our daily bread, — breath it, as we breath the air. Since the intentions of the Apostleship are no other than the very intentions of the Heart of Jesus, to live up to the practices of our Work, will thus be to carry out thoroughly the great precept of the Apostle, "let this mind be in you which was also in Christ Jesus." — Phil. II, 5.

The Renewal of the Offering.

Let us call attention first to the renewal, as frequent and fervent as possible, of the essential practice of the Holy League : the offering of our prayers, our work and sufferings for the intentions of the Divine Heart. There can be no doubt, indeed, that the merit of this offering increases in proportion to the greater fervency and more frequent renewal of the intention. It is by rendering the union of our intentions with those of the Heart of Jesus ever actual, that we more thoroughly imbue with the spirit and virtue of the Divine Heart all the actions which go to fill up our day.

The Treasury of the Heart of Jesus.

This devotion consists in offering *expressly* certain good works for the intentions of the Heart of Jesus and those of the Apostleship *. We are asked to note down every day, or at least at fixed intervals, on leaflets (Treasury sheets), provided for the purpose, the number of these good works, and towards the close of the month, each deposits his ticket

* A 100-days indulgence is granted each time we make the offering of a good work.

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in a box or basket set apart for receiving them. The Secretary of the League gathers up these leaflets towards the end of the month, and sums them up on a single sheet which he despatches to the Director of the MESSENGER. It is the general statement of all these offerings which we publish each month under the title of the Treasury of the Heart of Jesus.

In certain educational establishments there is inscribed separately, on a large sheet, the sum of offerings collected from each class, and this sheet is exposed to view in a conspicuous place. Elsewhere, a solemn statement is given of the sum of the good works offered during the month, and observations made on the progress or falling off, as compared with the preceding month.

The practice of the Treasury produces the most happy fruits in parishes, communities, and boarding schools. It stimulates Associates to greater *precision* in the offering of their actions to the Heart of Jesus, gives to their intention additional fervency, leading them, by the same, to a life more supernatural and meritorious : it is, then, an easy and efficacious means of keeping one's self united to the Sacred Heart.

As an individual practice, the Treasury may be a powerful assistance as well to Religious as to persons living in the world. He who, by means of the Treasury, keeps constantly in order the accounts of his soul fulfils perfectly the Gospel precept " Watch and pray, for ye know not at what hour the Master cometh."

There are then clearly great advantages in keeping up the practice of these spiritual contributions, and we would wish to see it in use in all local centres of the Apostleship. Why, for this purpose should there not be, in all churches or chapels where the Apostleship is established, near the framed Diploma of Aggregation, a *Treasury and Intention Box*, to receive these leaflets as well as the special inten-

tions? Of these latter we shall shortly speak. It must be stated however that this box exists already in a very large number of centres, and that many of our local Directors zealously encourage the practice of the Treasury, the happy results of which they verify more and more. We know, also, that there are not a few who announce every month, from the altar, the sum of works offered by their Associates, whose zeal they have gone on stimulating thus for long years together.

In order to reward, in some degree, the fidelity of Associates in the practice of the Treasury, the Director of the MESSENGER, after having placed upon the Altar, before Mass, on the First Friday of every month, the sheets received from different local centres, offers, in first intention, the Holy Sacrifice for all those who have assisted in forming this magnificent spiritual bouquet. We say *magnificent*, for it is by millions that the good works of the Treasury are each month counted.

To facilitate the sending and the summing up of good works composing the Treasury of the Heart of Jesus, we have had sheets or cards printed with headings under which the different kinds of works are to be marked. The Associates have then only to jot down on these sheets, day by day, the number that corresponds to each kind of work, and drop them, towards the close of the month, into the Treasury or Intention-Box. Those who do not make use of the printed sheets are requested to follow the divisions given, in the detailing of their works.

Although the offering *actually* made in the morning, and lasting *virtually* throughout the day, suffices to communicate to works the merit and efficacy of the Apostleship, nevertheless it is better to note down on the sheets only the works which have been the object of a special and *actual* offering.

Practical Dedication.

In order to render more and more practical this offering of our every-day life for the intentions of the Divine Heart, it will be very profitable to repeat frequently, after our Communions, or during our daily visits to the Blessed Sacrament, the following prayer of dedication, translated from the formula given by Pius IX (June 6 1876), and which includes explicitly the three Degrees of the Apostleship.

" O Jesus, my Redeemer and my God, notwithstanding the great love which prompted Thee to shed for men all Thy most precious Blood, they refuse Thee their heart ; nay more, they outrage Thee ; they blaspheme Thy Name ; they profane the holy days dedicated to Thy worship. O, would that I could offer some satisfaction to Thy Divine Heart ! Would that I could make reparation for the ingratitude of which Thou art the victim, respond by love to Thy infinite love, and increase, more and more, Thy Divine glory !

" To attain so august an end; to procure the triumph of the Church, the preservation and prosperity of the Sovereign Pontiff, the complete realization of Thy purposes, O my Jesus, to give pleasure, in fine, to Thy Heart, most worthy of our love, I make the three following resolutions.

First resolution. — " Prostrate at Thy feet, in the presence of the Most Blessed Virgin, and the whole court of heaven, I solemnly acknowledge that, by every claim of justice and gratitude, I belong wholly and solely to Thee, O Jesus, my Redeemer and only source of spiritual and temporal bliss. Therefore, uniting with the intention of the Sovereign Pontiff, I dedicate myself, with all that belongs to me, to Thy Sacred Heart. I engage to love Thee, to serve Thee with all my soul, with all my heart, and with all my

strength. I will, every day, unite all my desires with Thine, and make my own all Thine intentions, O Sacred Heart of Jesus."

Second resolution. — "Belonging as I do to an Association whose aim is wholly apostolic, I would, O Jesus, seek the aid of Thy ever blessed Mother, whose Heart, second only to Thine Own, is pre-eminently apostolic. For, is not our Lady the Queen, Patroness, and model of Apostles? So, desirous of obtaining your help, O Mary, in my endeavours for the glory of God, and the salvation of souls, I make it my duty to offer to you every day, the tribute of one *Pater*, and ten *Aves*, while striving to imitate the fervour of your prayer in the Coenaculum."

Third resolution. — "In order to give to Thee a public token of the sincerity of this dedication, I solemnly declare before Thee, O my God, that I will in future honour Thy Divine Heart by sanctifying Sundays, and Feasts of obligation by assisting at Holy offices, by hearing the divine word, and by the reception of the Holy Eucharist as often as possible. These religious acts I will fulfil always in the spirit of atonement and of love. Further, I will use all my authority to insure by those amongst whom I live the observance of Thy holy law and of the precepts of the Church."

"It is in Thy Sacred Heart, O Jesus, that I place all these holy desires and resolutions with which Thy grace has inspired me. Thus I hope to compensate in some degree the injuries Thou receivest from the ingratitude of men, and to find for my soul, and the souls of all mine, happiness both in this life and the next. Amen."

The Apostleship of Labour.

Three elements enter, formally and explicitly, into the daily offering of the Apostleship: *prayer, works, and sufferings*. Our Apostleship, highly practical, has then, for its purpose, not only the development in us of zeal for prayer,

conformably to the desires and after the example of the Sacred Heart of Jesus *always living to make intercession for us*; but also to transform into apostolic prayers our everyday works and sufferings. And first, let us not forget that, in the Christian life, labour, or in other terms works, and above all those simple works, ordinary, menial even, that are styled "common-place", greatly outnumber all others. We shall strive, then, in giving to those works their plenitude, that is to say rendering them supernatural and quickening them by a motive of charity, to impart to the labour of our hands, our minds, and our hearts, all its apostolic fruitfulness; and so we shall be truly putting into practice the Apostleship of labour.

The Apostleship of Suffering.

A suffering endured with Jesus Christ, in Jesus Christ, and for Jesus Christ, is of all Apostleships, Father Ramière used to say, "the most sanctifying, the most fruitful, the most meritorious for the soul who practises it; it wins most glory for God, and is the most profitable to the Church," above all among our own easy-going and effeminate generation. It is well, then, in the daily offering of our prayers, our work and sufferings to the Divine Heart, to lay an especial emphasis on sufferings*. It is well to lay stress also, in the Treasury of the Heart of Jesus, not only on sufferings and afflictions, but on voluntary mortifications. It is especially, such voluntary expiations, accompanied by prayer, which can save the world of to-day. Taken in their widest sense, these expiations include everything of a nature to cause the soul or body to suffer: the voluntary foregoing of legitimate satisfactions, physical pain, austerities, fasts, abstinence, flagellations, etc. The whole, let us repeat it, in union with the Holy Victim of Gethsemane, of Calvary, and of the Altar.

* Cf. *Apostolat de la Souffrance*, by Father Lyonard, S.J.

Union of Prayers in the League.

All know well enough that the Apostleship is a League of prayer and zeal, in union with the Sacred Heart, for the salvation of souls and the triumph of the Church; but all are not acquainted with, and many do not sufficiently understand the admirable organization, thanks to which each Associate can commend his particular intentions to all the other Associates, and obtain the assistance of their prayers. When one thinks of the immense number of holy souls and fervent communities who unite their prayers with ours, one can only esteem himself happy in having constantly at his service helps so powerful.

An Associate wishes to commend to the prayers of all the Associates of the country a particular intention, a sick person, for example, a conversion, a vocation, etc. Nothing more simple: he writes his recommendation on an *intention card*, or simple piece of paper, which he drops into the intention-box. At the end of the month the local Secretary classifies all these intentions, sums them up, and sends this statement on a single sheet to the Director of the MESSENGER. The latter places the sheets coming from all the different centres on the Altar of the Sacred Heart, during the Mass which he celebrates on the First Friday of the month: then he makes of them a general statement which is entered in the Calendar of the *Monthly Almanac* and of the MESSENGER. Every sort of recommendation is there in evidence. *Thanksgivings* are entered opposite the first day of the month. *Those in affliction* opposite the second. The *deceased* opposite the third; and so on, as one may see by consulting the Calendar. Thus every intention commended becomes, in this way, the object of the prayers of all the Associates and of their offerings to Mary in particular. So, the Associate who has recommended a sick person on the card he has deposited in the intention-box of

his parish, will have the consolation of knowing that about the middle of the following month, more than 300,000 Associates will say a *Pater* and ten *Aves* for the cure solicited.

Who shall tell the efficacy of such a union of prayer? Did not Our Lord promise to it a kind of unfailing efficacy when He said: "Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven" (Matt. XVIII, 19)? Here, it is no longer only two, but hundreds of thousands of persons who consent together to ask one and the same thing. Can they not in all confidence hope to obtain it? No wonder, then, if graces of all kinds and without number are thus obtained through the prayers of the Apostleship. Every month we have the consolation of receiving thousands of testimonies, as one may see by the number of thanksgivings published each month in the MESSENGER. We must regard, then, this organization which facilitates, among the Members of the League, the reciprocation of prayers, as very fruitful in results and consoling in its nature. It is an excellent means of having one's self prayed for, and of obtaining more certainly the graces of which one stands in need. It is to be regretted that some few excellent persons have never been willing to give this organization of mutual prayer in the Apostleship a trial, and without understanding it have set it down as mere trifling. Occasionally we have heard it remarked: "I like the League much, but would have it more simple, and shorn of all that complicated system of intentions, etc." Our answer is obvious: "This interchange of intentions is not essential to the Work: that can go on without it, and do still much good; but without it the League will not have its complete expansion in the parish. The League will be deprived of one of the chief bonds which unite its members among themselves, while Associates will not be borne along

on that tide of prayer over every obstacle, nor may they count upon so gracious a hearing with an All-Bountiful God."

It is easy to see the intimate relation that exists between the Treasury of the Heart of Jesus and the particular intentions. We present in the Treasury a humble offering; by the Intentions we solicit new favours. It is the line of conduct pointed out by the good Master Himself. "Give, and it shall be given to you."

Before dismissing this subject, we would recommend to all the use of the printed forms of particular intentions, be they sheets or cards, for the transmission of recommendations to our offices. It is on these printed forms that the Local Secretaries should make, every month, the statement of Intentions. They should never send in more than a single sheet containing a summary of all those they find in the Intention-Box. Let them have the kindness, also, to date these reports, and to write distinctly, at the top, the name of the Post office, etc., that of the Parish or Institution, as the case may be, in order that we may be able to acknowledge them, as usual, in the MESSENGER.

The Apostleship of Prayer and the Worship of the Blessed Eucharist.

The Apostleship of Prayer assumes the form of a League of union *with the Heart of Jesus, a League of zeal, and a League of Prayer*. Now, from this threefold point of view, the extension of this very Apostleship favours the progress of the worship of the Blessed Eucharist.

What is it that really constitutes in our Work the First Degree — the one only essential practice — if it be not the offering of our works, of our prayers, and of our sufferings, made to God, in union with the Most Sacred Heart of Jesus, pleading and offering Himself in sacrifice for us? (*Statutes, art. 2*) There rests, then, upon each of our Associates, the

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moral obligation of reflecting, at least momentarily once a day, on the real presence and mystical sacrifice of Jesus Christ upon our altars.

Moreover, though the devotion to the Heart of Jesus is essentially distinct from the devotion to the Blessed Eucharist, the former, nevertheless, necessarily centres the attention and piety of the faithful on the Blessed Eucharist. Is not the Heart of the good Master one of the principal organs of that adorable Body, which is the proper object of Eucharist Worship? Do we not find in it the living source of the precious Blood which our faith reveres in the Chalice of salvation?

The Apostleship, we have said, is a *League of zeal*, while zeal is but the flame of love. And then, in order to kindle this flame in the heart of all our Associates, whither must we lead them if not to the Sacrament of Love?

Further, if the Apostleship be a League of Prayer, does not the Heart of Jesus manifest Itself to us in the mystery of His Eucharist, as the sovereign type, as the finished model of prayer according to God? It is then from the Heart of Jesus, living in the tabernacle *to make intercession for us*, that the Associate of the Apostleship must learn this lifelong prayer, this prayer of every moment, which — if the offering is made under proper conditions — transmutes our most ordinary works into the purest gold of charity.

The Communion of Reparation.

From what has just been said, the affinity of the Apostleship of Prayer with the worship of the Eucharist in general, but especially with the excellent practice of the Communion of Reparation, is clearly evinced.

Indeed, the enormity of the crimes of mankind and our own faults may render our prayers in part unfruitful, and divine justice may require legitimate satisfaction before it gives way to mercy; so that our Apostleship, deprived thus

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of the intercession of the Heart of Jesus justly angered by the sins of men, fails utterly in the attaining of its end. It is all-important then, that *reparation* should be made. And what more effectual atonement than Holy Communion offered in the spirit of reparation?

The origin of this observance is the clearly expressed wish of the very Heart of Jesus.

The Communion of Reparation has, in fact, for its aim, the realization of that wish of the Divine Master. Appearing, one day, to Blessed Margaret Mary, he said to her: "I have a burning thirst to be honoured and loved by men in the Blessed Sacrament, and, nevertheless, I find scarcely any one who endeavours, agreeably to My desire, to slake My thirst by making Me some return... They requite all My eagerness to do them good with coldness and disdain. Give Me this consolation, at least, of atoning for their ingratitude to the best of thy ability. And to make amends for this heartlessness, receive Me in the Blessed Sacrament as often as obedience shall permit it."

"I command thee," said He, another time, to His servant, "to receive Communion on the First Friday in every month, make satisfaction in that way to the Divine justice, through the merits of My Sacred Heart, by offering Me to God, My eternal Father in expiation for the faults that are committed... I will that thy heart be to Me a retreat to which I may withdraw, and there find solace when sinners persecute Me and cast Me out from theirs. When I shall make known to thee that the Divine justice is angry with them, thou shalt come to receive Me in Holy Communion; and, having thus placed Me in thine heart, thou shalt adore Me by prostrating thyself at My feet. Thou shalt offer Me to My eternal Father as I shall instruct thee, to appease His just wrath, and to move His mercy to pardon them."

It is to be understood that Jesus, in the person of Blessed Margaret Mary addresses Himself to every friend of His

Heart. For that matter, He formally invites all His adorers to the Communion of Reparation: "I take so much delight in seeing that they desire to receive Me in the Holy Eucharist, that as often as a soul forms this desire, just so often do I regard it lovingly that I may draw it to Me." And again: "Let the adorers of My Divine Heart, if they would manifest their love, aim at making amends for all the ingrattitudes of which It is the victim in the adorable Eucharist." Lastly, when He asks that a festival be instituted in honour of His Sacred Heart, He desires that this festival be celebrated ~~in the~~ Holy Communion, and an Act of Reparation, to atone ~~for the~~ affronts He has received while exposed on our altars." Then, the Communion of Reparation has for its object: first, to console the Heart of Jesus for the outrages heaped upon Him, particularly the contempt and coldness that is so generally manifested for the Sacrament of His Love.

Secondly, to make reparation, by one of the most august and meritorious acts a Christian can perform, for the crimes which have drawn down such fearful chastisements upon the world.

Thirdly, to obtain the conversion of sinners and the spread of the faith throughout the whole universe.

For Jesus says again by Blessed Margaret Mary: "If I have so great a desire of being honored, it is in order to renew in souls the effects of the Redemption, and to establish My new reign among you." And again: "In revealing My Heart, I wish to become anew mediator between God and men."

These are precisely the aims of the Apostleship of Prayer, for its mission is to extend the reign of God, and secure the salvation of souls; and in order to remove the obstacles to so sublime an end, does it not engage all its members to practise the Communion of Reparation in order to appease the Sacred Heart of Jesus angered by the sins of men, and

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to render It favourable to their prayers ? (*Statutes, art. 4*). And, every day, does not place on the lips of Associates this touching prayer ; " Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, work and suffering of this day, in reparation of our offences, and for all other Thine intentions ? "

The Work of the Communion of Reparation was projected by the Rev. Father Drevon, S.J. It has to-day two principal centres, one in Paray-le-Monial, at the Monastery of the Visitation, the other in Rome, at the Church of St. Charles in *Catinari*. Both enjoy special indulgences.

But it may be said that there are as many centres of the work of the Communion of Reparation as there are local centres of the Apostleship of Prayer. In fact, the Fourth Article of the Statutes of the Apostleship runs as follows : " All those who, enrolled in the Third Degree, practise the above-mentioned Communion, according to the rules established for the pious work of the Communion of Reparation, are constituted *members* of this association, and gain its indulgences."

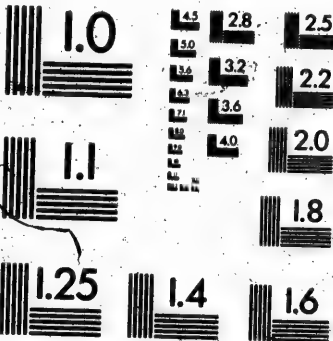
This clause is general, and expresses no restriction, either of time, or of indulgences, but grants without distinction, and for ever, to all Associates of the Apostleship of Prayer, the indulgences of the Work of the Communion of Reparation, of which they are constituted *members* by the very fact that they receive Communion according to the regulations prescribed by the aforesaid Association.

It is not, then, necessary that those who desire to form a part of the Association of the Communion of Reparation send their names to one of the principal centres of the Work ; it is sufficient that they be enrolled in the Apostleship of Prayer, and that they make theirs the practice of the Communion of Reparation, weekly or monthly, for the intentions already mentioned.



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Associates of the Communion of Reparation gain a plenary indulgence on the day of the week or month they have made choice of for receiving. If they are lawfully prevented from receiving the Communion on the day set apart for it, they may receive, without forfeiting the indulgences, on any day whatever of the same month or week.

Those who can communicate only on Sunday, may communicate by groups each Sunday, or choose such Sundays of the month as are most convenient.

Religious Communities likewise who, out of deference to their rule, are not at liberty to divide up among themselves the days of the week, gain the indulgences of the Communion of Reparation on the day of the week on which they happen to approach the holy Table:

All can gain besides one plenary indulgence, at Easter time, if, after having fulfilled the Easter duty, they offer a second Communion in order to repair the offence done to God by the too great neglect of this duty; another, on the day in each month, designated by the Local Directors, on which Associates approach together the holy Table, in the spirit atonement; another, lastly, at the point of death, if, truly contrite, having confessed and communicated, they invoke devoutly the Name of Jesus, by word of mouth, if they have yet the strength, or in their heart when oppressed by weakness.

All these indulgences are applicable to souls in purgatory.

The perfect working of the Communion of Reparation by sections, through the week or the month, in any single locality, is effected by grouping the Associates by sevens or by thirties, and by assigning to each a day for the weekly or the monthly Communion. The person who undertakes so to form a section is a Promoter of the work. No entry of names in a register is required. It is sufficient that the Promoter enter the names on the section list. The day on which

a person enters his name on a Promoter's list, he is entitled to a plenary indulgence.

The Communion of Reparation constituting as it does formally the Third Degree of the Apostleship of Prayer, all Directors of the Apostleship are invested, by the sole fact of their nomination, with the office of Directors of the Communion of Reparation among Associates of the Apostleship, but among those only.

It is greatly to be wished that the Communion of Reparation find in each head of circle or section of the Apostleship of Prayer a Promoter full of devotion for this salutary observance. Our Associates being regularly told off into bands of fifteen or thirty members, what more easy, for example, than to form one or several weekly sections of communicants in each band of thirty, or else monthly sections made up of bands numbering fifteen Associates?

Already a very large number of Promoters of the Heart of Jesus have completed among Associates sections of weekly or monthly communicants. It is for the purpose of facilitating and encouraging this organization that, in the calendar leaflets, a special mark reminds, each month, Associates of the Third Degree of the day of their Communion of Reparation.

Let us hope that the greater number of our Associates will be more than ever eager to adopt this practice of the Communion of Reparation, so earnestly pleaded for by the Sacred Heart, and so powerfully commended by the Holy See.

"Assuredly," said Pius IX, in his Bref of July 7, 1864, "it has not been to us an ordinary subject of joy to learn that the pious practice of the Communion of Reparation is ever on the increase. This intelligence has more than gladdened our heart. We earnestly desire to see all the faithful animated every day with a more burning love of our most loving and divine Redeemer Christ Jesus, and

approaching frequently His heavenly banquet with the piety and dispositions suitable to it. We most ardently long to see so pious and so salutary a practice extend and propagate itself more and more throughout the whole universe."

General Communion of Reparation.

Independently of the Indulgence attached to Communions made in sections told off for the week or month, the Associates of the Apostleship of Prayer may gain, every month, as we have already said, another plenary Indulgence by approaching *in a body* the holy Table, on a day fixed by the local Directors. (Rescript of June 14, 1877.)

This practice is too important not to arrest for an instant our attention.

These General Communions of Reparation or Atonement are, in reality, doubly effective as such, precisely because they are general. The friends of the Heart of Jesus are eager to make reparation not only for the sacrileges which profane, too often, the Sacrament of God's love, by the fervour with which they approach the Holy Table; but they strive to make reparation also, thanks to the edification of a public and common act, for the isolation to which Jesus is condemned in that Sacrament, by the indifference of so large a number of the faithful.

When practicable, the best day for the General Communion of Reparation is assuredly the First Friday in every month. That day has been pointed out by our Lord Himself to Blessed Margaret Mary. The Communion of the First Friday produces wonderful fruits of grace. It cannot be doubted that the Heart of Jesus rewards, by the most precious blessings, a devotion He has been pleased to suggest so expressly to fervent souls. In communities, and boarding schools above all, it is no less easy than advantageous to make choice of the First Friday for the general Communion of Reparation.

In parishes, for greater edification and facility, the local Directors set aside usually as the day of general Communion of Reparation a Sunday, or solemn Festival.

In order to render these Communions more impressive, and therefore more attractive, the following suggestions may be useful.

1. — Announcement is made eight days beforehand, at the Parochial Masses, of the day and hour of the General Communion. Promoters should have made mention of it on the leaflets they distributed to the Associates at the close of the preceding month.

2. — On the eve of that day, the statue, or picture of the Sacred Heart of Jesus is exposed and becomingly decorated; and the evening *Angelus* is rung with a full peal of bells.

3. — On the day itself, let the altar be tastefully decorated, well illuminated, and let the endeavour be made, by hymns, organ music, etc., to render that General Communion a truly parochial function.

4. — It will be well to have, when possible, either at the Gospel, or Communion, a short instruction.

5. — In certain parishes it is customary, with the permission of the Ordinary, to close the ceremony by Benediction, or better still, by the solemn Exposition of the Blessed Sacrament during the remainder of the day. This exposition which calls forth, every month, during an entire day, acts of reparation and adoration on the part of our Associates in the parish or community, keeps piety alive, and is admirably suited to the purpose of the Communion of Reparation.

6. — On the day of the General Communion the Associates wear their badges, the banner or flag of the Sacred Heart is unfurled in the Sanctuary, and in the morning after Communion, or in the evening during Benediction, the act of reparation or dedication to the Sacred Heart is read aloud.

Let us remark here that in parishes in which, on account of the small number of confessors, it would be inopportune

to invite all the Associates to take part in the General Communion of Reparation on the same day, the Directors may, without forfeiting the Indulgence, parcel out the Associates into groups, inviting such and such a group for such a day, and another group for another day.

General Monthly Communion of the Children of the Parish.

If it is important to have, every month, a General Communion of Reparation for all Associates, it seems to us a yet more pressing matter to set apart, every month, a special day for the General Communion of the children.

To safeguard the innocence of childhood, to make of the rising generation exemplary Christians, in fine, to bring back to the frequentation of the Sacraments whole parishes, and above all the men: such, in brief, is the aim of this practice. It is as easy as efficacious, and even necessary in our villages and cities.

For the General Communion we may choose an ordinary Sunday, but the date of it should be clearly given out, this is an important point. On the Sunday preceding, announcement should be made at all the parochial masses of the day of the monthly Communion, and the precise hour of confessions for the day before. Parents and Masters, so apprized, will then be able to second the efforts of the pastor.

During the Communion Mass, let the young communicants occupy a place of honour in the nave of the Church, the boys on the right, the girls on the left. Let there be a short exhortation at the Gospel (ten minutes at most) to quicken their fervour, and pious and tuneful hymns to fix their thoughts, from the Offertory to the *Sanctus*, from the Consecration to the *Pater*, and then during the Communion.

Before and after the Communion, let a boy and a girl say the acts aloud, or still better, all the children together; and lastly let the priest himself, kneeling before the altar, recite

the prayer, "O most good and gentle Jesus, etc.," with some other short prayers in keeping with the needs of the parish, of the whole country, and of the Church.

The General Monthly Communion of the children may be practised irrespectively of any sodality or association. It is an excellent means of accustoming gently and without constraint all the children of a parish to the frequent receiving of the Sacraments.

Still it is much better to make of that monthly Communion a Communion of *Reparation*, by enrolling all the children in the Apostleship of Prayer. This League so simple, and yet so prolific in fruits of salvation, is within the grasp of all children without exception, and they can in class and at church practise in common its three Degrees: in class, by the offering of the day for the intentions of the Heart of Jesus, and the offering to Mary of one *Pater* and ten *Aves*; and at church by the monthly Communion of *Reparation*.

This League gives to monthly Communions a special aim, imparts to children that sense of their dignity as a class so recommended by His Holiness Leo XIII, draws down on this youthful band blessings from the Sacred Hearts of Jesus and Mary, enables it to gain rich indulgences, causes it to participate in the good works of all the great religious Orders, and a very large number of religious communities; in fine it assures to this very practice of monthly Communion greater permanency and vigour. The Association, indeed, affords an excellent opportunity of working upon former pupils, and convening them at fixed intervals, orally or in writing, on the occasion of the monthly Communion in virtue of their affiliation with the Apostleship.

The Communion of the First Friday of the month.

God be thanked the First Friday in every month has become like a monthly holyday in the greater number of

Centres of the Apostleship of Prayer : Mass of the Sacred Heart ; a numerously attended Communion of Reparation ; public adoration of the Blessed Sacrament ; sermon and Benediction in the evening, with the act of dedication and atonement made in common : such are the exercises with which our Associates love to celebrate that day which they can now emphatically call the *day of the Sacred Heart*.

In fact, it is what our Lord has asked through the medium of the Blessed Margaret Mary of all those who are devoted to Him. We see in the revelations made her, that He claims for the First Friday of the month, although with a solemnity less imposing, the same acts of worship as for the annual festival of the Friday after the octave of the Blessed Sacrament. "Once, when the Blessed Sacrament was exposed," relates Blessed Margaret Mary, "our Lord Jesus Christ presented Himself to me all ablaze with glory, and, disclosing to me His whole lovable Heart, said to me, "Be attentive to what I ask of thee : thou shalt communicate on all the First Fridays of every month, to make reparation, as far as it is possible, for the outrages I have received in the most Holy Sacrament, during the month."

This pressing invitation Jesus extends to all those who desire to practise devotion to His Divine Heart, for to all is the "great promise" applicable of which these are the terms : "I promise thee, in the exceeding mercy of My Heart, that Its all-powerful love will grant to all those who communicate on the First Friday of nine consecutive months, the grace of final penitence ; they shall not die in My disfavour, nor without receiving their Sacraments ; and that It will prove their secure refuge in their last hour."

This is nothing less, then, than final perseverance, the greatest of all graces, which the Saviour promises in return for the novena of the First Friday Communions.

It is true that we cannot *merit* this great grace, but we can obtain it by our prayers. Now, Holy Communion,

received worthily, is the most efficacious of prayers for obtaining it, and this must be especially said of the Communion of the First Fridays, since Jesus Christ has been pleased to give us a special assurance of it.

Let it not be said that it is rash to believe in this promise of our Lord. It is clear that it is not an article of Faith ; but it is found in the writings of Blessed Margaret Mary which were submitted to the scrutiny of the Holy See, at the time of her beatification. Now, it follows from this action of the Church : first, that there is nothing in these revelations that is opposed to the Catholic Faith, to good morals, or to Christian discipline ; secondly, that there is nothing in them we are not warranted in believing (*sic humana*) as much as we believe the most authentic facts of history, and which may not be read with edification by the faithful. (Cf. Card. Franzelin, *de Tradit. et Script. Thesis XXII.*)

Moreover, the promise of eternal life as consequence and recompense of Holy Communion, is as old as Christianity itself. It was made to us by Jesus in the course of His preachings : " He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. He that eateth this bread shall live for ever." (*John VI, 55, 59.*)

We must not, however, conclude from these words of our Lord, and the revelations made to Blessed Margaret Mary, that those who communicate on the First Fridays nine times in succession, will be able to sin with impunity and be saved notwithstanding. That would be, we know, culpable presumption. God forces no one into heaven, and has no intention of destroying our free will ; nevertheless He can grant, and, indeed, will grant to those who make these Communion, abundant graces which shall enable them to overcome temptations. This Sacrament, says St. Bernard, produces in us two effects. It weakens our leanings towards light faults,

and prevents us from consenting to mortal sins. Thus the Council of Trent (*Sess. XIII, ch. 2*) assures us that Communion is an *antidote* by which we are freed from our daily faults, and preserved from mortal sins, as it is also a pledge of our future glory, and eternal happiness.

Moreover, experience is with us to prove the excellence of the practice of Communion on the First Friday of the month. How many persons owe to it their complete conversion ! How many parishes have been renovated and brought back to the practices of Christian life and piety ! One has but to open the *Messenger of the Sacred Heart*, and read the records of graces vouchsafed, to be convinced of it.

Besides, by a rescript of September 27, 1897, the Holy See shows us clearly in what esteem it holds this pious practice, since it grants a plenary indulgence to all the faithful who, having confessed and communicated on the First Friday of the month, shall meditate a while on the infinite goodness of the Sacred Heart.

Finally, another fruit of these First Friday Communions is this, that afflicted souls find there strength and consolation.

" One of the reasons for which my Divine Master required of me the First Friday Communion," writes the Blessed Margaret Mary, " was that I was being crushed under the weight of all kinds of sufferings. It seemed to me, it is true, that I could never live without suffering. But, alas ! I should have been borne down by the weight of it if my Divine Master had not sustained me by a powerful grace."

What other graces did not Margaret Mary receive in those blessed days ! After one of these wonderful visions, and a mysterious exchange of heart with our Lord, she had begun to experience an excruciating pain in the region of the heart. " Now, she tells us, this pain was renewed every First Friday in the month in this way : the Sacred Heart of Jesus was represented to me as a sun shining with a dazzling

light. It was at this time especially that my Divine Master taught me what he desired of me, and disclosed to me the secrets of His Heart."

Happy then the souls who will be faithful in keeping holy the First Friday of the month! They will obtain strength to sustain them in the midst of their troubles, an abundant effusion of all kinds of blessings and, above all, the most precious of all graces: final perseverance.

Monthly Bulletins of the Apostleship.

A work so vast as that of the Apostleship of Prayer, which comprises to-day (1898) more than 56,000 centres, and whose Associates are counted by the tens of millions, needs some powerful bond of union to maintain itself in its primitive spirit, and to preserve in all countries alike that uniformity in its practices and methods of action which constitutes its power. It must have an easy and efficient channel of communication between the general and particular centres and between Diocesan Directors and Local Directors. Directions issued at head quarters must be able to reach not only every parish, but even every individual Associate. Now, all this is admirably effected in the Apostleship by the various editions of the MESSENGER of the Sacred Heart and the *Monthly leaflets of the Work*.

Started at Le Puy, in France, in 1861, by the lamented Father Ramière, the MESSENGER OF THE SACRED HEART OF JESUS has never since ceased to grow in importance. It is published to-day in twenty-nine different languages, and is read by millions of Associates.

The principal month-piece of the Work, *Le Messager du Cœur de Jésus*, is published at the present time at Toulouse as a monthly periodical of 64 large 8^{vo} pages. It supplies reading matter now all but indispensable for those who wish to become acquainted with the true spirit of the Apostleship, who wish to keep informed as to its working or form some

idea of the importance of the intentions recommended. It is published in French, and subscriptions to it may be sent in to the Central Office of the Sacred Heart, in Montreal (\$1.25 per annum, payable in advance).

The CANADIAN MESSENGER OF THE SACRED HEART, published separately in French and English, is the official organ of the Apostleship for Canada and for the French centres of the United States. It appears every month as a periodical of 48 pages, 8^{vo}. The yearly subscription is 50 cents in advance.

Its purpose, as we have just said, is to serve as a bond uniting all Associates of the Apostleship. At the beginning of every month, it reminds them of the vast interests confided to their zeal. It puts before them, under every aspect, this beautiful devotion to the Heart of Jesus, so closely connected with the Apostleship of Prayer; a devotion which, according to a great Prelate, contains a *substantial epitome of Religion*. The principal motives which may serve to develop piety, the duties of Christian and religious perfection, the interests of the Church and of souls, Catholic teaching, the history of the past, and more forcibly still, passing events: in a word, all that can interest the faithful is in turn treated in the pages of the MESSENGER, but in such a way that all is referred to the Heart of Jesus as to the centre of religion and humanity and the principle of our true regeneration.

Again, it is in the MESSENGER that the members of the Apostleship find fully explained and developed the subject-matter of the General Intention commended every month to their prayers, and by its means they can follow at every stage the growth and expansion of the Holy League at home and abroad.

Each Promoter should receive three copies of the MESSENGER for the use of his circle and see that it is read in turn by all the members who compose it. By this means the MESSENGER becomes a powerful means of diffusing religious

principles. It finds its way into the greater number of homes in the parish, into those of the poor as well as those of the rich, and contributes to the fostering of piety and of devotion to Jesus and His holy Church. It constitutes, in fine, a veritable preaching which reaches even those who but seldom care to be present at a sermon. And what is not the least of its recommendations, it is an antidote to the reading of sensational novels and of light and dangerous literature, which, in our days, contaminates the heart and mind of the many.

The *Monthly Leaflets*, of which we have already said a word, are also of the highest importance in maintaining the general efficiency and smooth working of the League. They are published every month in French and in English in the form of a little pamphlet entitled "Monthly Almanac of the Apostleship of Prayer," each of which contains 15 leaflets for distribution among as many Associates of the League.

Each leaflet contains, first, the General Intention of the month; secondly, a simple picture of one of the mysteries of the life of our Lord and the Blessed Virgin, a helpful resource in meditating; thirdly, the Calendar of the month; fourthly, the indication of the Patron of each Associate for the month; fifthly, the list of the particular intentions commended by the Associates of local Centres; sixthly, a spiritual maxim; seventhly, a reminder of the days of Communion of Reparation, and of the date and time fixed for the Holy Hour to be performed in common in each centre; eighthly, the indication, day by day, of the plenary indulgences which may be gained by Promoters and Associates of the League, by the Sodalists of Mary, by the members of the Roman Archconfraternity of the Sacred Heart, those of the Society of the Bona Mors; of the Confraternity of the Agonizing Heart of Jesus, and of the Holy Rosary.

These leaflets, distributed every month by the Promoters, are the connecting link and quickening element of the League. Thanks to their help, the general interests of the Church and the individual interests of Associates advance side by side, and the vast League of the Apostleship of Prayer, like an army in battle-array, confronts at all times the enemies of God, and marches on without wavering to the conquest of souls. Let us, then, make the punctual *distribution* of the monthly leaflets of the Apostleship of Prayer the object of our ever increasing activity.

Nor should we forget the signal privilege which His Holiness, Leo XIII, has granted by his Brief dated March 30, 1886. According to that Rescript, every Associate of the Apostleship of Prayer who communicates on the very day of the *Patron Saint* assigned him by the leaflet, can gain a *plenary indulgence*. This is certainly an exceptional favour which ought to make us set great value on the leaflets themselves, and prevent our zeal for their regular distribution from ever growing cold.

The Insignia of the Apostleship.

Insignia are distinguishing marks of degrees, dignities, confraternities, associations, etc. The League has also its own, first there is the Badge or Scapular of the Sacred Heart, and secondly the various metallic insignia.

The Badge or Scapular of the Sacred Heart has been approved as the *official distinctive* mark of the Apostleship, and as such it is enriched with indulgences by a Rescript of Pius IX, dated June 14, 1877.

It consists essentially of a little picture of the Sacred Heart painted or embroidered on a piece of cloth, and bearing the inscription, *Adveniat regnum tuum!* "Thy Kingdom come!" This is the motto of the Apostleship or League.

No particular kind of cloth has been prescribed. It may be made of linen, of cotton, of silk or of wool. The emblem

in vogue is of linen, lined with red or white flannel, but this lining is not a necessity. Its use is only to render the badge more durable.

The inscription " Thy Kingdom come " is essential ; without it the Scapular would not bear any special indulgence.

The following are the indulgences attached by the Holy See to the wearing of the League Badge : first, an indulgence of *100 days*, each time, to all Associates who, while wearing it on the breast, either by word of mouth or in their heart piously make the invocation, " Thy Kingdom come " ; secondly, an indulgence of *seven years and seven quarantines* if they wear it in sight, and make the invocation aforesaid while assisting at public prayers, or while adoring for the space of half an hour the Blessed Sacrament exposed.

The Badge of the Apostleship, not being properly speaking a scapular, requires no special blessing, investing, nor enrolling. It may, however, be blessed, like every other picture. This is why it is customary to bless it on solemn reception days of Associates ; but the indulgences do not depend on this blessing. It is indulgenced by the very fact that it is worn by an Associate of the Apostleship duly entered on the register.

The metallic insignia of the Apostleship are the crosses, medals and medallions of various forms, adopted as a means of distinguishing the different classes of Associates as well as Promoters. They are by no means intended to supply the place of the Badge of the Apostleship mentioned above. Every Associate should first be provided with the official Badge, but besides this they would do well to wear outwardly the metallic insignia proper to their class.

The metallic insignia in use are : first, the Promoters' Cross ; secondly, the Enamelled Cross intended for all Associates generally ; thirdly, the large medallion of the Men's

League *; fourthly, the medal of the Cadets of the Sacred Heart; fifthly, the special button in use in Colleges, and among boys.

These metallic insignia do not bear annexed the indulgences granted by the Holy See to the Badge of the Apostleship, which we have enumerated above; but Local Directors can enrich them with the Apostolic indulgences.

Associates may get these badges from the local Treasurers, the latter procure them from the Central office of the Sacred Heart, at Montreal.

The Indulgences of the Apostleship,

Preliminary Remarks.

In order to gain any indulgence whatever, three things are necessary: (a) the state of grace; (b) the intention of gaining it; (c) the faithful accomplishment of works prescribed.

The state of grace is required at least at the moment in which the last action prescribed for gaining the indulgence is performed. But when one is not in a state of grace while accomplishing a portion of these works, it is necessary to have at least a contrite heart, and the firm purpose of going to Confession.

By the expression *truly contrite heart*, that one generally finds in the acts of concession of indulgences, we are to understand that it is necessary to be free from all wilful affection for sin, even venial. We say *wilful affection*, for we must not confound the attachment of the will to sin with the *natural leaning* which inclines us to it. I can very well have the will not to sin, and yet feel a proneness to commit it. Now, it is not uncommon to find one's self in this happy

* In a large number of Centres, the Men's Leagues have adopted the enamelled Cross, for the reason that Associates can more easily wear it habitually; while the large medallion can scarcely be worn save at Church meetings, or in processions.

disposition, above all, at the moment of the accomplishment of the last work prescribed, the holy Communion for instance.

The virtual intention suffices for the gaining of indulgences. "It is necessary," says the *Raccolta*, "to have at least in general the intention of gaining the indulgences." Saint Leonard of Port-Maurice advises the faithful to form, every day at morning prayer, the intention of gaining all the indulgences attached to the pious practices and good works they might perform during the day. This intention, if it be not revoked, certainly suffices for the gaining of these divers indulgences, says Father Beringer. And likewise, it is not necessary to know for certain what indulgence is attached to such and such an act of virtue; or even if this indulgence really exists; it is sufficient to have the will or intention of gaining it, if it exists, and such as it exists.

With respect to the works prescribed, they must be accomplished personally and in their entirety, at the appointed time, and doubtless also piously and in the spirit of penitence: for works accomplished indevoutly, thoughtlessly, through vanity, perhaps, would correspond but little to the intentions which the Sovereign Pontiff has had in granting the indulgence. (See the decree of March 21, 1820.)

If through ignorance, negligence, incapacity, or whatever other motive, some one omits entirely, or in great part, a work prescribed, or one of the fixed conditions of time, place, etc., he will not participate in the indulgence, unless the work, or part, which he did not accomplish has been lawfully commuted for him to some other work. (*Raccolta*, p. XIII).

However, says Father Beringer, a very slight omission in connection with the appointed works, would not prevent the gaining of the indulgence, as, for instance, the omission by distraction or negligence of one or two *Aves* in reciting the Rosary.

The works to be accomplished are fixed by the act of concession. It is usual, in granting plenary indulgences, to prescribe confession, communion, and the reciting of some prayers for the intentions of the Sovereign Pontiff. This is what is understood by the expression "with the usual conditions." Sometimes also the visit to a church or public chapel is required.

When confession is mentioned in the act of concession of the indulgence, it is obligatory on all, even on those who are not conscious of having committed any mortal sin; absolution of venial sins, however, is not necessary.

One may always confess and communicate on the eve of the day to which the indulgence is annexed, provided that on the day itself the other works prescribed are fulfilled.

Those whose laudable habit it is to go to confession once a week, unless justifiably prevented, can gain all the plenary indulgences that happen to occur between one confession and another, and would not be obliged to have again recourse to the Sacrament of Penance, unless they should have the misfortune of falling into grievous sin. There is an exception to this rule; a *Jubilee* confession and communion should always be made during the time fixed for the continuance of the jubilee.

By *once a week* must be understood the period of *seven days*. So that, for example, he whose habit it is to confess every Saturday satisfies without any doubt the obligation of Confession.

It must be added that in certain dioceses where there are but few priests, bishops have obtained that indulgences may be gained by confessing every two weeks only. The faithful should ascertain whether this privilege exists in their diocese.

As to the prayers to be said *according to the intentions of the Sovereign Pontiff* the majority of authorities hold that five *Paters* and five *Aves*, or other prayers that may be said

in the same space of time are sufficient. For this purpose, the pious exercises prescribed by the regulations of communities, of confraternities, etc., may also be substituted, the canonical office alone excepted for those who are bound in conscience to say it.

If several plenary indulgences are to be gained on the same day, it is necessary to pray as many times for the intentions of the Sovereign Pontiff as there are *concessions* of indulgences and perform, as many times, the other works prescribed, with the exception of the Confession and Communion.

The intentions of the Sovereign Pontiff are usually the *exaltation of the Church, the propagation of the faith, the extirpation of heresies and schisms, the conversion of sinners, peace and concord among Christian Princes*, and other needs of Christendom; but it is not required for the indulgence, to have present mentally all these separate intentions, it is sufficient to be conscious that we are about to pray for the intentions of the Head of the Church.

The following points, in reference to the visit to a church or public oratory when it is made a condition for the gaining of a plenary indulgence, are of importance.

1. The visit should be a real one for every indulgence to be gained. We must actually leave the Church and re-enter it for every visit prescribed.

2. A public oratory is that which is open to everybody, and which is accessible directly from the street.

3. If, in the terms of the concession, it is only question of the day on which the indulgence is to be gained, without determining the hour at which it commences, the works prescribed may be performed any time during the twenty-four hours, that is from midnight to midnight.

4. Those who by reason of sickness or infirmity, are prevented from going out of doors, may obtain from their confessor a change of the visit to the church into some other

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pious work. The same concession holds good for the sick and those enfeebled by age, living in religious communities.

5. The visit to the chapel of the community suffices for persons living in convents, in hospitals, prisons, boarding schools, from which they cannot go out at will.

6. It is during these visits to the church, when they are required, that it is necessary to offer the prayers for the intentions of the Pope.

Let us mention, lastly, some regulations which govern the transfer of indulgences.

1. If the solemnity of a festival is transferred, the indulgence is also transferred, although the office and Mass of that festival be not transferred; but if the office and Mass only be transferred, without the solemnity, the indulgence is not transferred, but follows the solemnity.

2. If it be a question of a festival having no solemnity, and which is transferred, whether by a special decree, or the ruling of the Rubrics, the indulgence can only be gained on the day on which the office and the Mass said.

Table of Classified Indulgences of the Apostleship of Prayer; and of the Roman Archconfraternity of the Sacred Heart.

Although we have already made known the principal indulgences of the Apostleship, yet we think it advisable to give here a classified table of them as complete as possible, adding those of the Roman Archconfraternity of the Sacred Heart, in which it is customary to enrol the faithful at the same time as they are enrolled in the Apostleship. This classification will the better permit of our Associates forming some idea of the spiritual treasures that are offered and of their drawing all the profit possible from them.

In order to make this table more available for reference, we have used, as we do every month for the Calendar, letters of the alphabet to designate each class of indulgences, thus:

(A) designates the First Degree of the Apostleship ; (B), the Second ; (C), the Third ; (D), the Apostolical Indulgences ; (G), the Roman Archconfraternity of the Sacred Heart ; (P), the Promoters.

When these letters stand alone it means that there is a *plenary indulgence* for the class which it serves to designate, with the usual conditions of Confession, Communion, and prayers for the Pope.

When a visit to a Church is required to gain that plenary indulgence the first letter is followed by a (v). This (v) is in turn followed by an apostrophe when the visit must be made to the Church of the Confraternity in question and not to another.

For *partial indulgences*, the number is indicated after the letter.

I — INDULGENCES TO BE GAINED ON CERTAIN OCCASIONS.

On the day of aggregation or reception : A, G. P.

The day on which an Associate enters his name on a Promoter's list for a weekly or monthly Communion of Reparation : C.

At the point of death : A, C, D and G, if, being at least contrite of heart, an Associate invokes devoutly the Name of Jesus by word of mouth, if able, or at least in heart.

II — INDULGENCES TO BE GAINED EVERY DAY.

A, 100 days, for every prayer or good work offered for the intentions recommended by the Director at the beginning of every month ; 100 days, every time that Associates, who wear on the breast the Badge of the Apostleship, make piously, by word of mouth, or at least from the heart, the invo-

cation *Thy Kingdom Come!* ; 7 years and 7 quarantines for Associates who, wearing ostensibly the Badge, assist at some public prayers, or adore for at least half an hour the Blessed Sacrament exposed.

B, 100 d. for the *Offering to Mary*.

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D. 100 d. every day, v. *

G. for the practice of the Perpetual Worship of the Sacred Heart of Jesus. Members must on this day, spend one hour at their devotions, renew the promises of their baptism, and their other engagements, and pray in some public church for the intentions of the Sovereign Pontiff.

G. 60 d. for any pious work whatever, on condition that one says every day the prayers of the

Archconfraternity, viz, the *Pater*, the *Ave*, the *Creed*, and the aspiration: *Sweet Heart of Jesus, I implore, make me love Thee more and more*. This same daily prayer for the Archconfraternity is required for the greater number of Indulgences granted to this Pious Association. As all Associates are supposed to say it every day at their morning prayer, there is no occasion here to specify exceptions.

III — INDULGENCES TO BE GAINED EVERY WEEK.

A. For all Associates who observe the Holy Hour, that is to say who, reckoning from the moment the Friday matins may be commenced, pass an hour in meditation on the Passion.

The same indulgence may be gained, every week, by the Associates who observe in common the

practice of the Holy Hour in a church or chapel, on the day and hour for which the Local Director shall have convoked them.

C. On the day appointed for a member of a circle to make the weekly Communion of Reparation.

D. 5 y. and 5 q., every Sunday, and every other festival, v.

IV — INDULGENCES TO BE GAINED EVERY MONTH.

A. The First Friday (this indulgence is common to all the faithful); another Friday, at choice, v; on the day of the Patron of the month assigned to each, on his monthly leaflet.

C. The day of the General Communion of Reparation, fixed by

the Local Director; the day allotted to each member of a monthly section of the Communion of Reparation.

G. The First Friday or first Sunday; and some other day at the choice of the brethren.

* Let us mention, once for all, the conditions to be fulfilled in order to gain the Apostolical Indulgences, designated by the letter D.

1. It is necessary to be provided with some object (Beads, medal, etc.), to which these indulgences are annexed. The Directors of the Apostleship enjoy, on certain conditions already pointed out, the power of indulgencing these articles.

2. The choice is given of different observances which it would take too long to state here. One of these is the reciting, at least once a week, of five decades of Beads. See Beringer vol. 1, p. 2. s. 3.

V — INDULGENCES TO BE GAINED EVERY YEAR.

C. At Easter time, by Associates who, after having performed their Easter duty, offer a second Communion to repair the injury done to God by the too frequent neglect of this duty.

P. Twice a year, for the Promoters who, wearing ostensibly their Promoter's Cross, renew their dedication to the Sacred Heart.

B. Once a year, on the day they shall choose, for Associates who

say every day five decades, without notable interruption, on Beads enriched with the Briggittine indulgences. The Local Directors of the Apostleship have the power, under certain conditions already mentioned, of imparting these indulgences to ordinary beads.

Let us observe, in passing, that each decade of the Beads of St. Bridget is composed of a *Pater*, ten *Aves*, and the Creed.

VI — INDULGENCES FOR CERTAIN SEASONS AND MOVABLE FEASTS.

The 1st, 2nd and 4th Sunday in Advent : G, 10 y. and 10 q., v.

The 3rd Sunday in Advent : G, 15 y. and 15 q., v.

Septuagesima, Sexagesima, Quinquagesima Sundays : G, 30 y. and 30 q., v.

The Tuesday in Septuagesima week, the feast of the Prayer of our Lord : B.

Ash Wednesday : G, 15 y. and 15 q., v.

Every Wednesday, Friday, and Saturday when Ember Days, with the exception of the Ember Days of Pentecost, of which mention is made lower down : G, 10 y. and 10 q., v.

The 4th Sunday in Lent : G, 15 y. and 15 q., v.

Palm Sunday : G, 25 y. and 25 q., v.

Holy Thursday : G, v.

Good Friday and Holy Saturday : G, 30 y. and 30 q., v.

All days of Lent not previously mentioned : G, 10 y. and 10 q., v. Easter Sunday : D, G, v.

Every day of the Octave, Low Sunday included : G, 30 y. and 30 q., v.

The 3rd Sunday after Easter, Patronage of St. Joseph : B.

The three Rogation days : G, 30 y. and 30 q., v.

Ascension : D; G, v.

Whitsunday : G (plenary) v. and 30 y. and 30 q., v.

Every day of the Octave to Saturday inclusively : G, 30 y. and 30 q., v.

Trinity Sunday : D.

Corpus Christi : D.

The six Fridays or six Sundays optionally, which precede the Feast of the Sacred Heart : G, v.

The four Sundays which precede the same festival : G, 7 y. and 7 q., v.

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Every day of the novena or of the triduum : 7 y. and 7 q., v.

The Feast of the Sacred Heart :

A. — The day itself or the Sunday following : G.

VI — INDULGENCES FOR CERTAIN SEASONS : FIXED FESTIVALS.

JANUARY.

1. Circumcision : G, 30 y. and 30 q., v.
3. St. Genevieve : P.
6. Epiphany : D ; G, 30 q., v.
29. St. Francis of Sales : P.

FEBRUARY.

1. St. Ignatius, Bishop, M : P.
2. Purification : D ; G, v' ; 7 y. and 7 q., v.
13. St. Catherine of Ricci, V. : P.

MARCH.

9. St. Frances : P.
12. St. Gregory the Great : G, v'.
19. St. Joseph : G, v' P.
25. Annunciation : D ; G, v' ; 7 y. and 7 q., v.

APRIL.

5. St. Vincent Ferrer, C. : P.
25. St. Mark : G, 30 y. and 30 q., v.
30. St. Catherine of Sienna : P.

MAY.

1. SS. Philip and James : D.
4. St. Monica : P.
5. St. Pius V : C, v'.
25. St. Gregory VII : P.

JUNE.

3. St. Clotilda : P.
24. St. John Baptist : D.
29. SS. Peter and Paul : D ; G ; G, v' ; P.

JULY.

2. Visitation : G, 7 y. and 7 q., v.
22. St. Mary Magdalen, P.
25. St. James the Greater : D ; G, 7 y. and 7 q., v.
31. St. Ignatius of Loyola : P.

AUGUST.

4. St. Dominic : P.
15. Assumption : D ; G, v. ; G, v'.
- Sunday in the Octave of the Assumption, S. Heart of Mary : B.
21. St. Frances of Chantal : P.

SEPTEMBER.

8. Nativity .B. V. M. : D ; G, v' ; 7 y. and 7 q., v.
15. St. Catherine of Genoa, V. ; P.
21. St. Matthew : D ; G, 7 y. and 7 q., v.

OCTOBER.

4. St. Francis of Assisi : P.
8. St. Bridget : B.
15. St. Teresa : P.

28. SS. Simon and Jude : D ; G,
7 y. and 7 q., v.

NOVEMBER.

1. All Saints : D ; G, v'.
2. All Souls : G, v'.
11. St. Martin : P.
19. St. Elizabeth of Hungary : P.
21. Presentation of B. V. M. :
G, v' ; 7 y. and 7 q., v.
30. St. Andrew : D ; G, 7 y. and
7 q., v.

DECEMBER.

8. Immaculate Conception : A ;
D ; G, v'.

13. St. Lucy : P.)
21. St. Thomas : D ; G, 7 y. and
7 q., v.
24. Christmas Eve : G, 15 y. and
15 q., v. The same Indulgence for
the night of Christmas, and the
Mass at Daybreak.
25. Christmas Day : D ; G, v'.
G, v.
26. St. Stephen : G, 30 y. and 30
q., v.
27. St. John : D ; G, 30 y. and 30
q., v. ; P.
28. Holy Innocents : G, 30 y.
and 30 q., v.

The Promoters of the Heart of Jesus. *

We cannot bring our remarks to a close without devoting a whole chapter to the Promoters of the Heart of Jesus, whose co-operation is of an exceptional importance in organizing and sustaining the Work of the Apostleship of Prayer.

Article VI of the new Statutes which concerns them exclusively is thus worded : " Those of the faithful enrolled in this pious Association who, giving themselves over more unreservedly to piety than the others, burn with a more ardent zeal for souls, and on this account are termed *Zelatores* (Promoters), should use their every endeavour to promote more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, conformably to the Statutes of the Apostleship. For this reason they should meet at stated times to concert together on whatever might seem best suited to attain this end. "

* What we say here of Promoters of the Apostleship holds good for all Promoters, in parishes in which the *Men's League* is not organized. Where this League exists its Promoters have special functions which have already been dwelt upon under that heading.

Promoters of the Heart of Jesus form, then, in the Apostleship, a select body, thoroughly equipped, and animated with the sole ambition of completely realizing the desires nearest to the Heart of Jesus.

Their principal function, as their name implies, is to propagate the devotion to the Sacred Heart by their discreet, but steady action in diffusing the Apostleship of Prayer, a League of prayer and zeal in union with the Heart of Jesus, which has been proposed to us by the Holy Father as one of the most simple and most profitable forms of this heaven-inspired devotion.

This official mission of Promoters imposes on them a three-fold obligation, in respect of the Holy League, viz : that of studying it, of propagating it, and of maintaining it.

I. THE UNDERSTANDING OF THE LEAGUE. — In order to propagate it, they must be acquainted with it ; now, for that purpose, it is necessary they should study it conscientiously ; that they understand thoroughly its aim, nature, practices, conditions of admission, advantages and indulgences. They must be in a position to answer authoritatively questions which will be put to them on these points, as also on practices congenial to the Work, such as general and particular intentions, the Treasury of the Heart of Jesus, the Holy Hour, the Archconfraternity of the Sacred Heart, Perpetual Adoration of the Sacred Heart, etc.

From the Handbook of the Apostleship that first and foremost, they will acquire this knowledge ; they must, then, procure it and read it carefully.

Furthermore, they will find in the MESSENGER OF THE SACRED HEART, from time to time, fuller explanations of these different matters. Let them, then, read it carefully every month before circulating it among their Associates.

The better they understand this admirable Work, the more they will appreciate it, and the better able they will be to explain it lucidly and persuasively.

II. PROPAGATION OF THE WORK. — They are to use discretion in making it known to others, and in soliciting names of new members. This is how they may proceed.

1. As soon as they have been approved by the Director to act as Promoters — for this approval is necessary to the validity of the admission — they should provide themselves with what is needed for the enrolment of Associates, viz. *Blank Forms* for the inscribing of names, *Tickets of Admission*, *Scapulars* or *Badges of the Sacred Heart*. Let them first try to make recruits among their friends and acquaintances, and gradually extend their efforts throughout the district allotted to them. Let them not fear to visit homes, so as to make known the nature of the Mission that has been entrusted to them, and courteously invite the inmates to unite with us in the holy crusade of devotedness to the Heart of Jesus and the salvation of souls.

2. They should make known to them first the nature and aim of the Work ; then they may propose to them the *First Degree*, aptly showing how simple it is and what an easy means it affords for the practice of devotion to the Sacred Heart. They will dwell on its efficiency, as a means of personal sanctification, and of conversion of poor sinners ; and on the number and value of the Indulgences annexed to it.

3. They might show them the Scapular of the Sacred Heart, the official badge of the League. They might speak to them of its origin, of the protection promised to those who wear it, of the indulgences which are attached to it, and the extraordinary favours obtained of our Lord through its instrumentality.

4. They come afterwards to its *Second Degree*, that is to say, to the daily Offering to Mary of one *Pater* and ten *Aves*, which they propose to them to make every day for the intentions of Our Holy Father the Pope, and of our Associates. They should not omit to draw their attention to the admirable union of prayers begotten in the bosom of the

League by this simple practice which so many millions of Associates observe each day to their great mutual advantage. They will point out to them that if they are in the habit of saying their beads daily, it will be sufficient if they offer one decade of them for the intentions above mentioned.

5. They should speak to them of the monthly Leaflets they distribute every month to the Associates, and explain to them the *Calendar of the Apostleship*, showing them how the Patrons of the month, recommendations to prayers, plenary indulgences, etc., are noted down in it day by day.

6. They then show them the *Canadian Messenger of the Sacred Heart of Jesus*, the reading of which is so conducive to piety and so comforting, and which bears every month to so many the messages of the Sacred Heart, of Our Holy Father the Pope, and affords so much other interesting reading matter; and promise to see that each of them has an opportunity of reading it every month.

7. They will have no difficulty in convincing them that the Holy League is not a money-making concern, since the Associates are to contribute only *ten cents a year* to defray the cost of Leaflets, Messengers, Scapulars, etc.

8. If these persons willingly consent to enrol themselves in the Holy League, they take their names forthwith; inscribe them on their enrolment list, and give to each a Ticket of Admission, and a Scapular of the Sacred Heart.

Let them not forget to take the baptismal as well as the family names. If it is a question of a married woman, they inscribe her own baptismal name and her husband's family name.

9. They invite these new Associates to present themselves at church or chapel with their badges and their beads, so that when the Local Director holds a solemn reception they may have these articles of the League blessed.

They should, however, make them thoroughly understand that the solemn reception is not essential to the gaining of the indulgences, but that they are validly received by the very entry made by the Promoter, and by the delivery of the Card of Admission.

They should also be told that they can gain a plenary indulgence on the occasion of their admission, and that they can themselves choose the day on which to gain this indulgence by approaching the Sacrament of Penance and the Eucharist.

10. All the members of the family can be enrolled, even the children who have not yet made their first Communion, provided they have sufficient discernment for the making every day of the Offering to the Sacred Heart and the Offering to Mary.

11. As soon as their lists are full or, at least, as soon as they have enrolled all those they have been able to win over to the League, they remit a duplicate list to the Treasurer, together with the contributions collected from their Associates.

The Treasurer then enters the names on the list of subscribers to the CANADIAN MESSENGER, for three times as many copies monthly as there are Circles or bands of Fifteen, and for one copy of the MONTHLY ALMANAC for every circle of Fifteen.

12. If later on, it should happen that in consequence of the departure or death of some Associates, the lists fall short of the regular number (fifteen), the Promoters would do well to find substitutes when it is possible, but if this cannot readily be done, these gaps need cause no anxiety as they do not entail the loss of indulgences upon the other Associates of the same Circle or Band who are faithful to their practices.

13. Every year the circle or circles should be formed anew and care taken to put a cross (†) before the names of new

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Associates not yet entered on the register. Promoters will avail themselves of the occasion of the renewal of the annual payments to make choice for their lists of Associates of those living in their more immediate neighbourhood, in order to be able more easily to distribute among them the monthly Leaflets, and the three MESSENGERS, that is, to be read in turn by every five members.

14. As *well directed* zeal is the distinguishing characteristic of Promoters, they should make it a point to leave no person in their district in ignorance of the Holy League. Let them interview, then, in season, new arrivals in the parish, that they may win them over to the Sacred Heart.

III. KEEPING THE LEAGUE ALIVE. — It is by their monthly visit to their Associates that Promoters will succeed in keeping up their fervour, and, in that way, maintaining the Holy League in the parish in all its vigour.

They must, then, be very faithful in taking to them their monthly Leaflets before the beginning of each month.

They will avail themselves of these monthly visits for transmitting to the Associates the messages of the Local Director ; for encouraging members in the practices of the Holy League ; for acquainting them with the day and hour of the General Monthly Communion in places where it is established ; and for collecting, if necessary, their *particular intentions*.

They must understand that their principal duty is to circulate the *Messenger of the Sacred Heart* among the Associates of their circles, since its regular reading is the mainstay of the League.

They would do well to endeavour to persuade all who have the means, to subscribe personally to the *Messenger*, that they may be able to read it more at leisure, and keep it always in their homes for reference.

The importance of these monthly visits of Promoters to their Associates cannot be overrated : they afford them a

precious opportunity of turning to account their zeal, and accomplishing much good.

So that we cannot understand how certain Promoters habitually rest satisfied with the sending of their monthly leaflets by post, or otherwise, when they could so easily avail themselves of the occasion to do an errand of zeal and charity.

IV. HOW AND WHEN PROMOTERS SHOULD SUGGEST THE COMMUNION OF REPARATION. — It was intentionally that, in Article II above, we refrained from suggesting to Promoters to speak of the *Communion of Reparation* to those whom we were proposing to them to enrol in the Holy League. As a general rule it is better not to make them acquainted with the Third Degree of the League until a little later on, seeing that a certain number of persons, very good people withal, but little accustomed to communicate often, would refuse to hear of the Apostleship, were the weekly or monthly Communion of Reparation proposed to them off-hand. It is better to await the favourable moment, which will often present itself sooner than anticipated. The practice of the First Degree of the League speedily brings about a change, and they are few who, once they have acquired the habit of dedicating themselves every day to the Sacred Heart, do not feel powerfully drawn to the Holy Eucharist, where the Sacred Heart abides ready to communicate Itself to souls.

It will be of advantage, then, to give notice, for example, of a General Communion, of the drawing near of the First Friday of the month, etc., for the purpose of inviting their new Associates to join with the others in this solemn act of reparation.

They will give them to understand however, that the obligation in no way rests upon them to take up with the monthly Communion of Reparation, only that they would derive from it great advantages if they took part in it.

With pious persons however, it would be otherwise. The matter could be gone into more freely, for the excellence and advantages of the Communion of Reparation will prove for such an additional motive for enrolling themselves in the League.

Meanwhile Promoters should not forget that the Communion of Reparation Sections can be and are formed without relation to Circles of the Second Degree ; that is to say, that a Promoter can admit into a section of the Communion of Reparation a person who belongs to the First Degree of the Apostleship only.

For that matter, one may even be a Promoter of the Communion of Reparation without being in the Second Degree, and earn, in that way, the right to the Diploma and Promoters' Cross, quite the same as Promoters of the Second Degree. Likewise, strictly speaking, an Associate can belong to the Third Degree without belonging to the Second, provided however, he belongs to the First, the only one absolutely essential. We say *strictly speaking*, for, in practice, it is not expedient to leave aside the Second Degree, which alone, on account of the bearing it has on the receiving and distribution of the *Messenger* and the monthly Leaflets, can ensure to the work, as a whole, vitality and permanence.

If the Associates cannot be readily induced to make the daily Communion of Reparation, by turns, that is, each taking his day, let the Promoters, at least, concert together for the purpose of forming one or two Sections in the parish, that there may be, every morning, one or two persons, with Badges displayed, to approach the Holy Table and thus console Our Lord for the indifference of many, and avert from the parish the scourge of the just anger of God so heartlessly outraged by sinners.

The Council or Advisory Board of the Apostleship.

The body of Promoters constitute, in every centre, the *Council* of the League. Everywhere, even in the humblest localities, these councils should be established — for organization, as we have already explained, is the life of the Work. It is by it that Associates become united, and the power of the League grows.

We have also shown already, the method to be adopted in the formation of this Council, and for the election of the officers who form the Council Board. It remains for us only to give some practical hints on the functions of these officers, and on the Council meetings.

I. FUNCTIONS OF PRESIDENTS. — 1. They have special charge of the Promoters, and are to endeavour therefore to select good and zealous persons for the district consigned, respectively, to their care, to instruct them in their duties, and on the nature and organization of the Holy League. They are to keep them supplied with Admission Cards and Scapulars required for the enrolment of Associates. They themselves get all their League material from the Treasurer.

2. They are discreetly to see that the distribution of the Monthly Leaflets takes place regularly, and that every Associate in their district gets a chance, in his turn, to read the MESSENGER.

3. They are to endeavour to fill up vacancies which may occur in the ranks of Promoters by proposing to the Director other persons competent to supply them.

4. It is to be clearly understood that they are to be entirely under the control of the Local Director, in whom resides essentially all authority in the matter of direction and administration; consequently, they are to act at all times upon his advice according to the measure of his wishes.

5. Every year the election of Presidents will be conducted by secret ballot just as it was at the establishment of the Holy League. Retiring officers are re-eligible.

II. DUTIES OF THE SECRETARY. — 1. The Secretary is to report proceedings and keeps the minutes of the meetings ; he also draws up an account of the League celebrations, etc., all which are read at the monthly meeting of the general Council. It is his (or her) duty to carry on the official correspondence with the Central Office of the Work, with the exception, however, of the business correspondence, which belongs by right to the Treasurer.

2. The Secretary is to transmit to the Director of the *Canadian Messenger of the Sacred Heart* reports suited for publication, if so advised by the Local Director.

3. He is to sum up, each month, the particular Intentions and works of the Treasury of the Heart of Jesus, remitting a copy to the local Director, who will cause them to be read out at the monthly meeting of Associates, if judged expedient, and another copy to the Director of the MESSENGER, for insertion in the monthly Calendars of the Apostleship. This report must be sent in so as to reach the editor on or before the first of every month, otherwise its publication would be delayed for a month.

4. He is to keep the *Register* of the Apostleship, a *Book of Circles or Bands of the Second Degree* and of *Sections of the Communion of Reparation*, if it be established in the locality. Let him be very careful never to omit *baptismal names*, when entering members in the Register.

It would be advisable to order from the Central Office of the Sacred Heart, at Montreal, blank registers printed for this purpose : the Treasurer to defray the cost at the expense of the local Centre. If the Register of Circles be well kept, it will be easy, at any moment, to replace one Promoter by another.

This Register should be renewed every year when the collections are taken up. The Secretary should then distribute among the Promoters enrolment lists, according to the

number of their Circles complete or incomplete. When these lists have been returned by the Treasurer, the Secretary enters them in the Register of Circles for the new year, or else, has them bound together in alphabetical order, thus saving himself the trouble of copying.

5. These duties entitle the Secretary to receive the Diploma and Promoters' Cross.

6. In large Centres of the Work, where one Secretary is not sufficient, the labours of the Secretaryship may be portioned out in this way : one Secretary could undertake the duties indicated in numbers 1 and 2 ; a second, those of number 3, and a third might have charge of the Registers.

III. DUTIES OF THE TREASURER. — 1. The Treasurer is required to keep faithfully the accounts of the local Centre, and, for that purpose, keeps a *Journal* in which are entered, day by day, as they occur, 1. receipts accruing, (a) from the annual contributions received by the Promoters from their Associates ; (b) from the sales of articles in connection with the devotion of the Sacred Heart, which are kept in stock for the convenience of Associates who might wish to purchase them ; 2. payments made in the settling of accounts with the office of the Sacred Heart, or for any other object.

2. The Treasurer will arrange with the Director for the depositing of moneys which may remain in hand after settling all accounts. In any case, let it be well understood that the moneys of the League are to be kept completely separate from private funds so as to be in readiness when required by the Board.

3. It is the duty of the Treasurer to order from the Central Office of the Sacred Heart, at Montreal, all League material such as Cards of Admission, Scapulars, Messengers, Monthly Almanacs, Handbooks, Intention Slips, Medals, Emblems, Badges, Pictures, etc. The small profits realized on the sales will be the property of the local Centre, and

the Council Board alone may dispose of them, with the express approval of the Director, for purposes connected with the devotion to the Sacred Heart, but only after all outstanding debts have been paid.

4. The Treasurer needs no special authorization for the settling of current accounts with the Central Office of the Sacred Heart, for the management of these ordinary transactions devolves on the Treasurer *ex-officio*; but no other transactions are to be entered into without an order in Council, approved by the Director.

5. The Treasurer will keep an exact list of subscribers to the MESSENGER, and the *Monthly Almanac*. This list will be divided into 15 vertical columns. The first will indicate the names and addresses of the subscribers; the second, the number of copies to which each has right; the third, the date of the subscription; the 12 others, corresponding to the twelve months of the year, will serve to mark the distribution of these publications every month.

The Treasurer will see that Promoters renew the subscriptions of their Circles every year, at the time fixed by the Board.

The Treasurer may be aided by one or two Assistants to lighten the labour, and has a right, and the Assistants as well, to the Diploma and Promoters' Cross.

IV. SPECIAL TRUSTS. — The appointment may be made of a choir leader to take charge of the singing and music; a sacristan for the decoration of the altar or the statue of the Sacred Heart, and to make ready the meeting hall; a third officer, or committee, might be named to attend to the orderly working of the *Perpetual Worship of the Sacred Heart*, and of the *Adoration of the Blessed Sacrament*; and lastly, a fourth, to see to the visiting of the poor and sick.

It is not necessary that these special trusts should be confided to different persons, as the same could fill several

offices. The essential is the making choice always of the right person for the right place.

V. COUNCIL MEETINGS. — Agreeably to the Statutes (Art. 6), Promoters are to meet at stated times to concert together on whatever might seem to them expedient for the prosperity of the Work.

This meeting is to take place at the close of every month, usually on the fourth Sunday. The following is the order of proceeding.

1. The Sacristan will get ready beforehand the meeting place, which is usually the sacristy, the chapel of the League, or an adjoining room.

Three tables are placed in front of seats intended for Promoters, and on the opposite side of these tables seats for the Director and officers.

2. On the Treasurer's table is placed all the League material, such as lists, scapulars, cards of admission, handbooks of the Apostleship, badges, emblems, medals, etc. Here also are placed in order the Messengers and Almanacs for the Promoters, with the requisite number for each and the name of the Promoter.

3. The hour of meeting having come, the Officers take their places at their respective tables.

The Director offers prayer, which needs be only an *Ave*, with some invocations of the Sacred Hearts of Jesus and Mary. If the Director be absent, or has not yet arrived, it will be the President or the one next in dignity who will open the meeting with the prayer.

4. The Secretary will then read the minutes of the deliberations of the last meeting, after which the Director will give what counsels he shall judge expedient, which shall be carefully noted down by the Secretary for his next report.

Should the Director be absent, the President will read or cause to be read a page or two from the handbook.

Then let them proceed with the deliberations ; wherein each person present will, on the invitation of the Director or the one who presides in his absence, suggest such measures as seem of a nature to promote the progress of the Holy League, or recount some edifying incident which may have transpired in the course of the month, etc.

Motions will be carried by a majority of votes, and with the sanction of the Director. The Secretary will make an entry of all deliberations in the book of the minutes.

The deliberations ended, the sitting will close with prayer, as at the commencement.

5. It is not till then that the business the several officers have in hand will be transacted.

The President and Vice President will see the new Promoters ; the Secretary will make all necessary corrections in the Registers of the Circles and Sections of the Communion of Reparation ; collect the new lists for registration, etc. The one who has charge of Intentions will give out Intention Slips or Cards to Promoters who ask for them. The Treasurer will distribute *Messengers* and *Monthly Leaflets* ; will receive the sums collected by Promoters, if there be occasion, and supply League material to purchasers. Promoters will notify the Secretary of changes that have taken place in their Circles since the last meeting, etc.

This is the time also for communicating with the Director. The latter will do well to see for himself that everything is working smoothly and in accordance with the spirit of the Work.

VI. MEETINGS OF THE BOARD. — The Director will convoke from time to time the Board of Councillors to hear the reports on the condition of the Work, and to make out the list of the Promoters who have earned their Diplomas and Crosses, etc.

VII. PRIVATE DELIBERATIONS. — In addition to the public meetings of the Council, it is desirable that Promo-

ters should meet from time to time, in private consultation, as the Pontifical Rescript puts it, "for mutual admonition, and to stimulate each other to more effectual endeavours for the glory of God."

Privileges of Promoters.

I. GENERAL ADVANTAGES. — *The happiness of being enabled to share in the labours of the Apostolic ministry.* The Promoter is able, and that in a way sanctioned by the Church, to take part in a priestly function, viz, preaching. Doubtless it is not from the pulpit that he instructs the people, but it is part of his office to enlighten the faithful by pious conversations on the devotion they should have for the Sacred Heart; to induce them to practise Apostolic prayer, and to frequent the Sacraments; to keep them supplied with suitable instructions on these topics, which are published in the *Messenger*, and to convey to them the messages of Local Directors.

A Promoter sometimes succeeds in effecting certain conversions more easily than the priest himself, seeing that he can gain access to houses in which the priest would not be received or if received would meet with so much opposition that his endeavours for good would be fruitless.

2. *The Reward promised to Promoters.* First, that promised to all who do good to souls redeemed by Jesus Christ, for the Master has promised that even a cup of water given in His Name shall not lose its reward; much more, then, will He recompense any effort for the salvation of souls. Then we have the promises given by Jesus to Blessed Margaret Mary, in favour of those who promote devotion to His Sacred Heart, viz, "that their names shall be written in that Divine Heart, never to be effaced" and that, "inconceivable treasures of grace are in store for them."

II. SPECIAL INDULGENCES GRANTED TO PROMOTERS. —

1. *Plenary indulgences.* — In virtue of the Apostolic Concession of April 13, 1861, Promoters of the Heart of Jesus, and of the Apostleship of Prayer, who thoroughly "devote themselves to the service of God, of His Church and of the Holy See," provided they join in making a Holy Communion for the Sovereign Pontiff, the Church of God, and the necessities of souls, gain a plenary indulgence on the following days and festivals :

St. Genevieve, January 3.	St. Dominic, August 4.
St. Francis of Sales, January 29.	St. Jane Frances de Chantal, August 21.
St. Ignatius, Martyr, February 1.	St. Catherine of Genoa, September 15.
St. Catherine de Ricci, February 13.	St. Michael Archangel, September 29.
St. Frances of Rome, March 9.	St. Francis of Assisi, October 4.
St. Joseph, March 19.	St. Teresa, October 15.
St. Vincent Ferrer, April 5.	St. Martin of Tours, November 11.
St. Catherine of Sienna, April 30.	St. Elizabeth of Hungary, November 19.
St. Monica, May 4.	St. Lucy, December 13.
St. Gregory VII, May 25.	St. John Evangelist, December 27.
St. Clotilda, June 3.	
SS. Peter and Paul, June 29.	
St. Mary Magdalen, July 22.	
St. Ignatius of Loyola, July 31.	

Moreover in virtue of the Rescript of June 14, 1877, Promoters who wear *so that it may be seen* their Cross which bears the image of the Heart of Jesus, can gain a plenary indulgence when first they receive this badge and dedicate themselves to the Heart of Jesus, and moreover, twice a year, when they renew the same act of consecration.

2. *Partial Indulgences.* — An indulgence of 300 days, "each time that the Promoters meet, whether all together, (General Council); or by twos and threes (Private Council) for mutual admonishment and mutual exhortation to a more effectual promotion of the divine glory."

III. REMARKS ON THESE INDULGENCES. — 1. It is clear that Promoters can only gain these indulgences on condition that they are really Promoters of the Apostleship of

Prayer; that is to say, that after having been appointed to that office by a Director as helpers in the Holy League, they have received from him their Diploma, or something equivalent, a letter, for instance.

2. It must also be observed that, in order to gain the monthly plenary indulgences, it is necessary that the Communion be made conjointly, that is to say, it must be a kind of general Communion of Promoters.

This does not mean that if some fail to respond to the call, the others who are faithful to it lose their indulgences, but it supposes that all ought to have the will and endeavour to share in these Communions as often as they can.

3. Let us not forget, either, that these Communions which Promoters are invited to *make conjointly twice in the month*, must be offered for the intentions indicated; that is to say, "for the Sovereign Pontiff, Holy Church and the necessities of souls," although these special intentions do not exclude others, whether of rule (as in communities), or of devotion, while these communions may be, at the same time, Communions of Reparation.

4. It must also be borne in mind that the indulgences granted for the wearing of the Promoters' Cross, require that Promoters wear it ostensibly.

The Individual Sanctification of Promoters of the Sacred Heart.

THEIR RULE.

The great principle which Promoters of the Heart of Jesus must have constantly before them is that, when they have acquired a knowledge of the Divine Heart of Jesus and advanced in His holy love, they will find their souls inundated with a flood of supernatural light and strength.

ened by a most powerful assistance from on high in the prosecution of the work of their own sanctification. What has been said of the God-Man may be said more especially of His Heart. He is for us the *way*, the *truth* and the *life*, and He has been given to us by His Father as the very principle of our wisdom and sanctity.

Our Promoters are proficient in the ways of the spiritual life when they intimately *know*, ardently *love* and faithfully *imitate* the Sacred Heart of Jesus, when they are at one with Him in all things, and when acting they act only through the inspiration of His grace ; all which, of course, being understood according of the measure of God's grace vouchsafed to each. Once thoroughly imbued with this truth they cannot fail to discern the practical consequences that derive from it.

Their devotion will infallibly become *a well ordered devotion*, enlightened and according to God's heart. *Duty before everything*, such will be their motto.

Without binding in any way the conscience, the Rules which are given them on the day of their reception, sum up the duties which devoted service to the Heart of Jesus imposes on a true Promoter of the Work.

They will serve also our Directors of the Apostleship of Prayer as a test in singling out, among those who endeavour to propagate the Work, the Associates best fitted to form a part of this select body.

CEREMONIAL.

I. BLESSING OF THE LEAGUE FLAG OR BANNER.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Jesu Christe, cujus Ecclesia est veluti castrorum acies ordinata; benedic hoc vexillum, ut omnes sub eo tibi Domino Deo exercituum militantes, inimicos suos invisibiles in hoc sæculo superare et post victoriam in cœlis triumphare mereantur. Per te, Jesu Christe, qui vivis et regnas cum Deo Patre et Spiritu Sancto in sæcula sæculorum. Amen.

Vexillum aspergat aqua benedicta.

2. BLESSING OF BADGES, CROSSES, MEDALS, ETC.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Omnipotens sempiterne Deus, qui sanctorum tuorum imagines (*sive* effigies) sculpi aut pingi non reprobas, ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum memoriæ oculis meditemur; has, quæsumus, imagines (*seu* sculpturas) in honorem et memoriam sacratissimi Cordis unigeniti Filii tui adaptatas benedicere et sanctificare digneris; et præsta ut quicumque eas gestando unigenitum Filium tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a te gratiam in præsentem et æternam gloriam obtineat in futurum. Per eundem Christum Dominum nostrum. Amen.

Aspergat Insignia, etc., aqua benedicta.

3. SOLEMN RECEPTION OF THE ASSOCIATES OF THE APOSTLESHIP.

The day and hour of the reception are announced beforehand by the Director. The Promoters announce them also, if necessary, to Associates of their circles at the time of the monthly distribution of the Leaflets.

The hour of the reception come, a hymn to the Sacred Heart is sung ; then the Director, or some other priest, gives a fervent address on the Apostleship, its excellence, its observances and advantages.

The Director then blesses the Badges, and each, holding his own, draws near to the communion table, and presents it to the Director. The latter holds it for the Associate to kiss and returns it to him saying, *Accipe imaginem Cordis Jesu ; sit protectio tua in vita et salus in morte.* (Receive the badge of the Heart of Jesus ; may it prove thy protection during life, and a deliverance at the hour of thy death).

The ceremony closes with the Benediction of the Blessed Sacrament, during which the following act of dedication is made to the Sacred Heart :

Adorable Jesus, my Saviour and my God, humbly prostrate in Thy presence, I come to dedicate myself to Thy Sacred Heart, in gratitude for all the blessings Thou hast lavished on mankind, and particularly for the inestimable favour Thou accordedst us by Thy presence in the Sacrament of the Altar. I dedicate myself moreover to Thy Heart to make reparation, as far as in me lies, for the outrages perpetrated on Thee, and that will continue to be perpetrated till the end of time. Henceforth, I will perform all my actions in this spirit of gratitude and reparation.

Accept, O Sacred Heart, all my thoughts and desires, my liberty, my memory, my will, my actions and my life. Accept, my sufferings and my sorrows ; I present them all to Thee, and for ever. Would that I could offer to Thee more ! Would I were master of the hearts of all men that I might yield to Thee their homage. O Lord, to Thee belongs every moment of my life. My actions all are Thine ; suffer not the intrusion of anything foreign to Thee that would render them unworthy of Thy Heart, but grant me to begin, continue, and end them, assisted by Thy grace,

solely with the purpose of pleasing and of serving Thee. With that intent, I unite them with Thine own, desiring to realize within me the holy and adorable dispositions with which Thy Heart was animated. O my Jesus ! assert Thy absolute sway over me. May I depend entirely on Thee, and may my whole endeavour be to imitate Thy adorable Heart in which I find the perfect model of all sanctity, my strength and my place of refuge, my consolation and my hope. Amen. *

4. SOLEMN RECEPTION OF PROMOTERS.

When the time has come for the solemn conferring of Diplomas and Crosses on Promoters who have been tried and found reliable, the following suggestions may prove acceptable to Local Directors, which when faithfully followed will certainly render the function more impressive. First, let it be remarked that Directors are always at liberty to invite and depute any other priest to perform the ceremony.

A week or so before the date fixed for the reception, the Local Director, should he judge it expedient, may convoke the Board and with their advice determine what Promoters are to be received.

The length of the term of probation for Promoters is usually six months counting from the day of their appointment, during which period they are expected to give unequivocal proofs of *good behaviour, zeal and discretion*. Severity rather than indulgence should be exercised in this matter, to avoid admitting persons whose light conduct or negligence of religious duties might be of a character to throw discredit on the whole body of Promoters.

The Secretary will order from the Central Office of the Sacred Heart (144, Bleury St., Montreal) the requisite number of Diplomas, and have them signed by the Local Director after having inscribed on them the names of the receivers and the date of reception.

The Treasurer will order the crosses, that each new Promoter may be provided with them and whatever else is needed.

It has become all but an established custom in the League to choose for the day of the ceremony of reception, the Feast of the Sacred Heart of Jesus and that of the Immaculate Conception, or one of the days within their octaves.

* For the ceremonial of reception into the *Men's League*, and, for the reception of Cadets of the Sacred Heart, see pages 48 and 55.

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The presence of the Diocesan Director, especially if it be the first time a reception takes place in the parish, is most desirable, and it would be well to secure his services if feasible. Nothing contributes so much to a renewal of fervour among Associates and Promoters as the visits of those whose position and experience enable them to give a more reliable and lucid explanation of the practical workings of the League. The public manifestation of faith which always accompanies a reception or any other League celebration is productive of the greatest good.

Choice, if possible, should be made of a day on which the whole parish can be present at the ceremony. In country parishes the best time is usually after the parochial mass. In towns the evening of a Sunday, or festival, or of the First Friday of the month would be preferable.

If the reception cannot be held in the church, it may take place in the usual assembly-room before a statue or picture of the Sacred Heart, the room being illuminated as brilliantly as possible.

Before the beginning of the ceremony, the diplomas, each rolled and tied with a ribbon, are placed on a small table within the communion railing, and beside them the Promoters' Crosses if they are provided by the Board, if not each one will bring his own and hold it in his hand during the blessing.

The ceremony may be opened by the singing of a hymn to the Sacred Heart; then the Director, or the one whom he has invited, will deliver a short address on the Holy League or on the significance of the pious ceremony itself if one has not already been given earlier in the day.

At the bidding of the Director, the Promoters will approach and take their position in rows outside the communion railing. The officers, if any are to be received, will occupy the foremost row; if they have already been received they will take their place behind the Promoters, to accompany them and be witnesses of their consecration.

One of the Promoters about to be received, or the President, in the name of all, will read aloud the following act of dedication.

PROMOTERS' ACT OF CONSECRATION.

Most sweet Jesus, fountain of love, Father of mercies and God of all consolation, in spite of our miseries and unworthiness, Thou hast deigned to make known to us the unspeakable riches of Thy Heart. In thanksgiving for the

numberless benefits bestowed upon me and upon the rest of mankind, but above all for the institution of the Holy Eucharist, and for the ineffable love which moves Thee to immolate Thyself daily on our altars for the salvation of the world ; in reparation for the outrages heaped upon Thy most loving Heart in this mystery of Thy boundless love for us, in union with the divine apostleship which Thou dost exercise without ceasing in the holy tabernacle for the perfecting of the just and for the conversion of infidels, heretics, and sinners, I devote myself entirely to Thy Most Sacred Heart for the salvation of these souls ; for this purpose I consecrate to Thee all that belongs to me, with all the merits which by Thy grace I have gained or ever shall gain, and I promise to spread the worship and promote the Apostleship of Thy divine Heart as far as may be in my power.

Moreover, I choose the Blessed Virgin Mary, Queen of Apostles and refuge of sinners, to be in an especial way my Mother. I consecrate and devote myself and all that is mine, to her most pure heart, proposing especially to imitate her tender love for sinners ; and in order to help them more effectually, I promise to promote with all my might, and according to the spirit of the Church, devotion to her Immaculate Conception and her compassionate heart.

I beseech Thee, therefore, most sweet Jesus, of Thine infinite goodness, to deign to accept this sacrifice in the odour of sweetness ; and as Thou has inspired me with the desire to offer it to Thee, so Thou wilt likewise grant me abundant grace to fulfil it.

The infallible voice of the Pope having condemned Freemasonry and all other evil secret societies, I, N. N., bowing with a filial love to the authority of the Vicar of Jesus Christ, solemnly resolve and engage never to belong to any such secret association by whatsoever name it may be called ; but on the contrary, to oppose, to the utmost

of my power, their influence, their teaching, and their acts.
Amen.

All the Promoters who are being received repeat in turn the following abridged formula :

Divine Heart of Jesus, I dedicate myself wholly to Thee.
Amen.

The Director then blesses the Crosses, and hands them back to the Promoters, saying to each :

Receive this badge, and wear it over your heart, that it may unceasingly bring to your mind the love with which the Heart of your God has prevented you, and, the debt you owe Him for His devotedness for your sake.

Then he presents the Diploma, with the Rules of the Promoters, to each one, saying once for all :

Receive these Diplomas, in virtue of which you will be henceforth Promoters of the Heart of Jesus, and of the Apostleship of Prayer. Our Holy Father the Pope grants you, by this title, twenty-four plenary indulgences every year on the days specified on your Diplomas; a plenary indulgence twice a year on the days of the renewal of your dedication, and, in addition, an indulgence of 300 days every time that you meet, either two or several of you together, " for mutual admonition, and to encourage each other to promote more strenuously the Divine glory."

Receive, at the same time, these Rules that are drawn up for you, the faithful observing of which will render you more worthy, from day to day, of bearing this so ennobling and consoling a title of Promoters of the Heart of Jesus, and of His Apostleship.

The Director then blesses the newly received Promoters, saying :

Lord Jesus, Deign to admit under the banner of Thy Divine Heart these Thy faithful who desire to devote themselves to the defending of Thine interests, and the promoting of Thy glory. May the cross with which Thou hast but

now ennobled them, be to them an encouragement in the struggle against Their enemies visible and invisible, and a pledge of an eternal triumph.

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The ceremony closes by singing the MAGNIFICAT, and, if practicable, by the Benediction of the Blessed Sacrament.

N. B. — For persons who have already received their Diplomas, on some previous occasion, that part of the ceremony which relates to the delivery of Diplomas is omitted.

Members of religious Communities are dispensed, wholly or in part, if the Superiors desire it, from the above rites, as are likewise those persons in whose case the Directors of the Apostleship might find it expedient to omit them.

MAGNIFICAT.

Magnificat, * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo * : dispersit superbos mente cordis sui.

Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis * et divites dimisit inanes.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham et semini ejus in sæcula.

Gloria Patri et Filio * et Spiritui Sancto.

Sicut erat in principio et nunc et semper, * et in sæcula sæculorum. Amen.

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RENEWAL OF THE DEDICATION OF PROMOTERS.

The solemn renewal of the dedication of Promoters takes place twice a year, on the feasts of the Heart of Jesus and the Immaculate Conception, or, if anything prevent, during the octaves of these feasts.

On the day appointed, all assist at Mass, and prepare themselves for Holy Communion. Immediately before receiving, the President, or, when the President is absent, the one who stands next in dignity reads, in the name of all, the above Act of Consecration. All who are prevented from attending choose another day for reciting it in private, before receiving Holy Communion. The day of the Renewal is announced at a previous meeting, and the means to be taken for spending the intervening days more recollectedly are also specified.*

Promoters take pride and pleasure in always wearing their Crosses, which are the insignia of their office. They find a comfort in repeating frequently, especially at Holy Mass, the Act of Dedication they pronounced before the Altar on the day of their reception.

Solemn Reception of Promoters of the Men's League.

(See above, page 52.)

The following is the order of the ceremony which is held in the church in presence of all the Leaguers.

The Diplomas having been filled in and signed by the Local Director, and each of the candidates being provided with a Promoters' Cross gotten from the Treasurer, the Director, vested in surplice and stole, explains succinctly to the faithful assembled the object of the pious ceremony; then, the new Promoters advance and kneel at the communion railing, where one of them, in the name of all, reads aloud the following Act of Dedication.

PROMOTERS' ACT OF DEDICATION TO THE HEART OF JESUS.

O Jesus, of all benefactors the most generous and the most shamefully betrayed, Thou Who, whilst owing to

* Renewal might take place in the same way during the Benediction of the blessed Sacrament, or simply before the statue of the Sacred Heart.

mankind chastisement alone, hast done for them what friend never yet did for friend, and who, after having shed for them the last drop of Thy blood, after offering Thyself in sacrifice for them daily for nineteen centuries, still findest among them many more enemies and traitors than true friends, accept, we pray Thee, the unreserved offering of our ever devoted service which we come to make to Thy Heart as some amends for such heartless ingratitude.

Seeing that Thy dolorous Passion is renewed in the sufferings and sorrows of Thy Church, we would not, O Jesus, that Thou shouldst have reason to complain, as in Gethsemani, of having sought in vain a comforter. We ourselves would be Thy comforters and Thy defenders. Too blest, in that Thou art willing to intrust to us the guardianship of Thine interests, we would no longer sever these divine interests from our own.

Henceforth, then, O Jesus, we make it our sole ambition to realize to the full the desires of Thy Divine Heart, to be imbued with Its sentiments, to follow Its suggestions, to live by Its life, and since the Holy Eucharist is the channel by which this life flows into the souls of Thy faithful, it is thence we purpose evermore to draw it. We will use our every endeavour to bring to that Holy Banquet an affluence of guests, to enlist into Thy service, O Jesus, devoted friends, intent on defending together with ourselves Thy cause, on making bold profession of Thy doctrine, on submitting themselves cheerfully to Thy law, and on striving with all their might for the establishment of Thy Kingdom.

Thou wilt come to our aid, O Jesus, with the irresistible charity of Thy divine Heart. It is Thy Heart that shall be our beacon, our support, our strength, our bond of union, the inspirer of our resolutions, the beginning and the end of all our actions, the source of our consolation, our joy on earth, as Thy love will be our exceeding reward and our happiness in heaven. Amen.

The Director blesses the crosses, and returning to each Promoter his own, says :

Receive this badge, and wear it over your heart, that it may unceasingly remind you of the love with which the Heart of your God has prevented you, and the debt that you owe Him for His devotedness for your sake.

The Director then gives to each Promoter his Diploma, after having pronounced, once for all, the following formula :

Receive this Diploma, in virtue of which you will henceforth be Promoters of the Heart of Jesus and of the Apostleship of Prayer, and will enjoy the numerous indulgences pertaining to your rank, as specified therein.

The Director then blesses the new Promoters, saying :

Lord Jesus, deign to admit under the banner of Thy divine Heart these Thy faithful, who desire to devote themselves to the defence of Thine interests, and the promoting of Thy glory. May the cross with which Thou hast but now ennobled them be to them an encouragement in the struggle against Thine enemies, and the pledge of an eternal triumph.

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then follows the reception of new members or Associates, if there be any to receive. The ceremony closes with the Benediction of the Blessed Sacrament, or by the singing of the *Magnificat*.

Acts of Reparation or Atonement to the Sacred Heart.

I.

O my God and Redeemer worthy of all love, what must have been the sadness of Thy Heart at the sight of the endless ingratitude of Christians towards the adorable Sacrament of Thine Altar ! With what bitterness have not

numberless sacrileges and outrages whelmed Thy Heart ! Touched with exceeding sorrow at all these indignities, behold me prostrate and covered with confusion in Thy presence, that before heaven and earth I may make reparation to Thee for all the irreverences and outrages Thou hast received upon our altars since first the Holy Eucharist was instituted. It is with a heart humbled in the dust and broken with grief that I entreat of Thee a thousand and a thousand times over to pardon all these indignities. Would, O my God, I could water with my tears, and wash with my blood each spot in which Thy Sacred Heart has been cruelly outraged, and in which the tokens of Thy divine love have been received with so strange a contempt ! Would that, for a moment, the hearts of all men were at my disposal, that in some measure I might make amends for the forgetfulness and unconcern of those who have cared not to know Thee, or who, having known Thee, have so little loved Thee.

But, O my loving Saviour, what covers me still more with confusion, what causes me the greatest anguish is the thought that I have been among the number of these ungrateful ones. My God, who seest into the depths of my heart, Thou knowest the grief I feel for so much ingratitude. Accept, O eternal Father, the reparation I offer for it all, in union with that which this Sacred Heart offered Thee on Calvary. It is in that very Heart that I would abide for the remainder of my life. Amen. (*B. Margaret Mary.*)

II.

Sacred Heart of Jesus, humbly prostrate before Thee, we come to renew our dedication, with the resolution of making reparation for the outrages of men by an increase of fidelity and love towards Thee.

Yes, we take Heaven to witness, the more Thy mysteries are blasphemed, the more, O Sacred Heart of Jesus, will we firmly believe in them.

The more impiety endeavours to rob us of our immortal hopes; the more will we trust in Thee, O Heart, Thou only hope of mortals !

The more ungrateful hearts resist Thy divine attractions, the more will we love Thee, O Heart of Jesus, infinitely worthy of our love.

The more Thy Divinity is assailed, the more will we adore Thee, O divine Heart of Jesus.

The more Thy holy laws are ignored and transgressed, the more closely will we observe them, O most holy Heart of Jesus.

The more Thy Sacraments are despised and forsaken, with all the more love and reverence will we receive them, O bounteous Heart of Jesus.

The more Thine adorable virtues are disregarded, the more will we endeavour to practise them, O Heart, model of all virtues.

The more Hell shall strive for the ruin of souls, the more will we be fired with the desire of saving them, O Heart of Jesus, ever zealous for souls.

The more sensualism and pride seek to supplant self-denial and love of duty, the more will we cling to mortification and the spirit of sacrifice, O Heart of Jesus, loaded with ignominy ! Heart of our God; grant us so mighty and so efficacious a grace, that we may be enabled in the midst of worldlings to be Thy disciples and apostles, and be Thou our crown in the blissful eternity. Amen.

III.

Behold us prostrate before Thee. We believe that in the sacred Host Thou art really present, O Incarnate Word, true God and true Man, our Creator, our Saviour, our last end. At the remembrance of the munificence of Thy gifts, our shameful neglect of our duties and our ingratitude, we are filled with confusion and heart-broken with grief.

Therefore, in presence of Thine Adorable Sacrament, we send up a cry to Thee of repentance. Pardon us, O Lord.

For our own sins, for those of our parents, our brethren, our friends, our country : Pardon, Lord, pardon !

For blasphemies, for profanity, for the desecration of Sundays and holy days : Pardon, etc.

For impurities and scandals : Pardon, etc.

For hatred and revenge : Pardon, etc.

For thefts and injustice : Pardon, etc.

For disobedience to Holy Church ; for violations of abstinence : Pardon, etc.

For pusillanimity and fear of the world : Pardon, etc.

For sins in married life, for the negligences of fathers and mothers, for the faults of children : Pardon, etc.

For all the injustice committed against Thy representative the Roman Pontiff : Pardon, etc.

For the persecutions stirred up in other lands against Thy bishops, Thy priests, Thy religious and Thy virgins of the cloister : Pardon, etc.

For the reviling of Thine images ; for the violation of Thy sanctuaries, outrages to the holy Tabernacle : Pardon, O Lord, a thousand pardons.

Look upon us from the tabernacle on which Thou art throned ; behold us humbled and repentant, awaiting from Thine infinite goodness a word of mercy.

For it, would we now make expiation for all, atone for all, and serve Thee evermore.

We will honour Thee in the most august Sacrament ; we will visit Thee, receive Thee, will make Thee to be known, revered and loved.

Bless us, then, O Lord ; bless this parish ; bless our families. Bless us every one ; parents and children, brothers and sisters, masters and servants, that all, united in devotion to Thy Sacred Heart, nourished with Thy flesh, upheld by Thy grace, may triumph over the trials of life, so as finally



to contemplate Thee unveiled, to possess Thee undivided, to praise Thee together in the splendours of eternity. Amen.

IV.

Sacred Heart of Jesus, kneeling before Thee, we respond to the appeal Thou didst one day make, by complaining of the indifference and ingratitude of mankind. Receive, O Jesus, our hearts and our lives; infuse into them so abundantly Thy love, that they may be worthy of being offered to Thee in compensation for the outrages Thou hast endured.

Let the world forget Thee, hate, blaspheme Thee, we will for ever bless Thee, love Thee, and live in union with Thee. The impious would have no more of Thee; we promise Thee, with the help of Thy grace, to labour in making Thy social reign enduring, and to establish it in our homes, and among our children.

Accept this dedication, and these promises, O Jesus. Protect us during life and take us to Thy Sacred Heart for eternity. Amen.

We grant forty days indulgence to those who recite piously this prayer. — † PAUL, Arch. of Montreal.

Montreal, January 1, 1898.

V.

It is in order to make reparation to Thee, O my Jesus, that we are gathered together here at Thy feet. It is to respond to the express desire of Thy divine Heart, revealed to B. Margaret Mary, that we have come on this First Friday of the month to assist at Holy Mass, to receive Holy Communion, and to make in common, that we may offer them to Thee, our protestation of love and devoted service.

We offer to Thee, the public expression of our keen regrets, our acts of reparation, as amends and atonement for the indifference and outrages of which Thou art the object, chiefly in the Sacrament of Thy Love. Notwith-

Thee undivided,
eternity. Amen.

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standing Thy promises and threats, in spite of Thy com-
mandments, and the most urgent admonitions of Thy holy
Church, many Christians neglect receiving Thee, and are
absent from the august Sacrifice. They forsake Thee, heed-
less alike of Thine authority and Thy love. Forsake them
not, O divine Redeemer of mankind: Lead them back to our
temples, that Thou mayst instruct, bless and save them.
We offer to Thee, as amends for this desertion, the resolu-
tion we make of assisting at Holy Mass, and receiving Holy
Communion as often as possible.

Some there are who go so far as to assail Thee, and to
launch out in insults and blasphemies against Thy august
Person. Their wicked attempts and their ostentatious, sacri-
legious impiety startle the world by the audacity displayed,
challenge Thy justice, and call down upon the earth the
strokes of Thy avenging wrath. O Lord, enlighten their
blindness ; they know not what they do. Did they but know
that Thou art the Son of the living God, lowering Thyself
to our estate that Thou mightest raise us to Thine, they
would join with us in adoring Thee, obeying Thee and
loving Thee.

We, at least, take upon ourselves the obligation, of mak-
ing Thee known, and of proclaiming, by every means in our
power Thy glory and Thy goodness.

Should there be, O Lord, among these guilty ones
relatives and friends, it is for them above all that we
address to Thee our supplications, our disavowals and our
acts of reparation.

Vouchsafe to accept them, and bless us all, absent and
present, mindful only of Thy mercy. Amen.

VI.

Adorable Heart of Jesus, for whom ungrateful men have
nothing but forgetfulness, indifference and contempt, suffer
Thy children, this day, to draw near and cry for mercy at

Thy feet. Suffer them to make reparation for the betrayals and sacrileges of which Thou art the adorable Victim in Thy Sacrament of love.

Yes, reparation; O Jesus ! for the blasphemies at the sound of which the very earth shudders.

Reparation for the profanations of Thy Sacraments and Thy Sundays which should be kept holy.

Reparation for the irreverences and indecencies committed in Thy temples.

Reparation for the indifference which estranges from Thee so many lukewarm Christians.

Reparation, in fine, for all iniquity ! Grace and forgiveness for all mankind !

And Thou, Eternal Father ! Majesty supreme, so deeply outraged, spare us for the sake of the adorable Heart of Thy Divine Son who keeps ward and watch in every tabernacle and sanctuary in the world, as an ever-enduring Victim for our sins !

We offer to Thee the infinite merit of His adorations, His unceasing sacrifices ! We come to Thee clothed in His merits, cleansed in His blood, and resplendent in His love. Oh, may His blood crying for mercy be heard in our behalf. May the world cease to sin, and Thy charity hold sway. May it reign in the hearts of all men, and may all reign one day with Thee in heaven. Amen.

Acts of Dedication or Consecration to the Sacred Heart.

I.

O Jesus, I dedicate to Thee my heart, place it in Thine own. In Thy Heart would I dwell, and with Thy Heart love. In Thy Heart I would live unknown to the world, and known of Thee alone. It is at that Heart that I shall

enkindle the fire of the only love that is to consume my own. It is in It that I shall find strength, light, courage and true consolation. When languishing, It will revive me, when sorrowful, It will cheer me, disquieted and troubled, It will reassure me.

O Heart of Jesus, may my heart be the altar of Thy love, my tongue proclaim Thy goodness, my eyes be forever fastened on Thy wounds. May my mind dwell on Thy adorable perfections, my memory ever treasure the precious remembrance of Thy mercies. May all that is in me show forth my love for Thy Heart, O Jesus! and may my heart be prepared to undergo any sacrifice for Thy sake.

O Heart of Mary! after the Heart of Jesus, the worthiest of love, the most compassionate, most merciful of all Hearts, present to the Heart of Thy Son our dedication, our love, our resolutions. He will be touched with our miseries, and deliver us from them, and, having been our Protectress on earth, O Mother of Jesus, you will be our Queen in heaven. Amen.

II.

I, N... N..., surrender and dedicate myself to the Heart of our Lord Jesus Christ, my person and my life, my actions, sorrows and sufferings, desiring no longer to employ any part of my being but in honouring, loving and glorifying Him.

This is now my irrevocable will to belong entirely to Him, and to do all for His love, by renouncing with my whole heart all that could displease Him.

I take Thee, then, O Sacred Heart, for the sole object of my life, the assurance of my salvation, the remedy for my frailty and inconstancy, the repairer of all the shortcomings of my life, and my secure refuge at the hour of my death.

Be then, O all-kind Heart, my justification with God Thy Father, and turn from me the shafts of His just anger. O

Heart overflowing with love, I place all my confidence in Thee, for I fear everything from my own malice and weakness, but hope for everything from Thy goodness.

Consume, then, in me all that can displease or resist Thee. May Thy pure love imprint itself so deeply in my heart, that I may never be able to be unmindful of Thee nor be separated from Thee whom I entreat, by all Thy loving kindnesses, that my name may be written within Thee, since I desire to make all my happiness and my glory consist in the living and dying in the capacity of Thy slave. (*B. Margaret Mary.*)

By a rescript of His Holiness, Leo XIII, June 1, 1897, this prayer has been enriched with 300 days indulgence applicable to the souls in Purgatory.

III.

Sacred Heart of Jesus ! Thou art the fairest, the most perfect of all hearts ; I would set myself to study and to know Thee.

Sacred Heart of Jesus ! Thou art the most loving, the most lovable of all Hearts ; I would love Thee and make Thee loved.

Sacred Heart of Jesus ! Thou art the most merciful of Hearts ; I would place all my confidence in Thee, and have recourse to Thee at every juncture of my life.

Sacred Heart of Jesus ! Thou art the most forsaken, the most outraged of Hearts, repaid almost everywhere for Thy love, for Thy devotedness, for Thy benefits by the blackest ingratitude ; I would console Thee alas ! I know only too well I am weak, weakness itself ! Numberless enemies make war upon me. I need a mighty succour, lest I be enticed by the insidious allurements of evil. I need an all-powerful help if I am to conquer the difficulties that too often beset me in the practice of the virtues which Thou lovest. The succour which shall keep me faithful in the way of duty, shall, with Thine almighty grace, be the remembrance,

unceasingly renewed in my heart, of what I owe to Thee, O divine Heart !

When the evil spirit shall incline me to whatsoever would displease Thee, this thought : *the Heart of Jesus would be grieved at it*, shall hold me back. When Thy divine Spirit shall move me to what is good, this thought : *the Heart of Jesus will be comforted by it*, shall sustain and animate me.

O divine Heart ! such is my resolve. I would love Thee, console Thee, please Thee ; I desire, O Jesus, that my heart, which Thou hast loaded with so many benefits, may be second to none in reverential homage, in tender and generous love, in lively and profound gratitude towards Thine adorable Heart.

O Jesus, may it be so ! accept this resolution, bless it, and preserve it ever in my heart, that it may confirm me ever in the love of Thy divine Heart, both in time and in eternity. Amen.

IV.

DEDICATION OF FAMILIES.

Divine Heart of Jesus, behold us prostrate before Thy holy Image, instinct with feelings of the liveliest gratitude for all Thy bounties, and with the most burning love for Thine unspeakable goodness.

That we may respond to Thine appeal, * and hasten in our own land the advent of the *social reign* of Thine adorable Heart, we dedicate to Thee, O Jesus, under the auspices of the Immaculate Heart of Mary, and under the patronage of St. Joseph, our whole family. May our home, like that at Nazareth, be the chaste abode of honour, faith, and charity, of labour and prayer, of order and domestic peace. Be Thyself in it the supreme rule of our conduct and the vigilant Protector of our interests.

* Of June 17, 1689.

We dedicate, sweet Jesus, to Thee, all the trials, joys, and events of our family life, and beseech Thee to pour down Thy choicest blessings upon all its members, present and absent, at home or abroad, living or deceased. We intrust them for ever to the keeping of Thy Divine Heart, and should any among them have had the misfortune to wound Thy holy love, we offer reparation for his sin. For the sake of Thy Sacred Heart, O Jesus, accept our reparation, and have mercy on him.

We pray to Thee, also, for all families here below. Extend Thy protection over the cradle of the newly-born, childhood's schools, the vocations of the young. Be Thou the strength of the infirm, the stay of the aged, the support of widows, the father of orphans. Keep watch Thyself in every dwelling at the bedside of the sick and dying.

But, O Jesus, Ocean of mercy and love, we beseech Thee, above all, to be our succour at the moment of death. Unite us then more closely than ever to Thy Divine Heart, and to the Immaculate Heart of Thine august Mother; Be our shelter, our refuge, and bed of repose; and when, one by one, each of us shall have passed to his last sleep upon Thy blessed bosom, O Jesus, may we find again in Paradise all our loved ones in Thy Sacred Heart. Amen.

V. — CONSECRATION OF CHILDREN TO THE SACRED HEART.

PRIEST OR TEACHER. — Divine Heart of Jesus, behold us prostrate in Thy sight to give Thee our love and consecrate ourselves to Thee forever. In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

CHILDREN. — In the name of Mary, our Mother in heaven, sweet Heart of Jesus, have pity on us.

PRIEST OR TEACHER. — O good and most loving Jesus, during the days of Thy mortal life, Thou wert pleased to

bless little children and didst allow them to press close to Thee, saying to the bystanders : *Suffer the little children to come unto Me and forbid them not.* We thank Thee, O good Jesus, for Thy great love towards us, and we offer Thee in return our whole heart and all our love.

CHILDREN. — We thank Thee; O good Jesus, for Thy great love towards us, and we offer Thee in return our whole heart and all our love.

PRIEST OR TEACHER. — O good and most loving Jesus, Thou delightest in the prayers of children and dost listen to their innocent desires. On this beautiful day, more than ever, give ear to their wishes and grant their requests. Together we will say : Heart of Jesus bless our father, bless our mother, bless our relatives and our teachers.

CHILDREN. — Heart of Jesus, bless our father, bless our mother, bless our relatives and our teachers.

PRIEST OR TEACHER. — Heart of Jesus, bless our companions and pardon poor sinners.

CHILDREN. — Heart of Jesus, bless our companions and pardon poor sinners.

PRIEST OR TEACHER. — Divine Heart of Jesus, we pray Thee, also, for all children throughout the world. Extend Thy protection over the cradle of the newly-born, childhood's schools, the vocations of the young. Be Thou the strength of the infirm, the stay of the aged, the support of widows, the father of orphans. Keep watch Thyself in every dwelling at the bedside of the sick and dying.

But, O Jesus, Ocean of mercy and love, we beseech Thee, above all, to be our succour at the moment of death. Unite us then more closely than ever to Thy Divine Heart, and to the Immaculate Heart of Thine august Mother. Be our shelter, our refuge, and bed of repose; and when, one by one, each of us shall have passed to his last sleep upon Thy blessed bosom, O Jesus, may we find again in Paradise all our loved ones in Thy Sacred Heart.

ALL TOGETHER. — Heart of Jesus, have mercy on us !
Immaculate Heart of Mary, pray for us ! Great Saint Joseph,
pray for us ! Holy Guardian Angels, intercede for us ! Amen.

Invocations

FRAMED ON THE PROMISES MADE BY OUR LORD TO BLESSED MARGARET MARY.

Sacred Heart of Jesus, behold us prostrate before Thee to
adore Thee, to praise Thee, to thank Thee, to repair our
past faults, and to consecrate ourselves to Thy love.

Mindful of Thy divine promises, we presume to cry
unto Thee with the utmost confidence :

Heart of Jesus, grant us all the graces necessary for our
state of life. Lord, Thou hast promised it. *

Heart of Jesus, establish peace in our families. Lord, etc.

Heart of Jesus, help us in our undertakings and console
us in our trials. Lord, etc.

Heart of Jesus, be our assured refuge in life, but espe-
cially at the hour of death. Lord, etc.

Heart of Jesus, pour down Thy blessings in abundance
on all our undertakings. Lord, etc.

Heart of Jesus, be Thou for sinners an ocean of mercy.
Lord, etc.

Heart of Jesus, render tepid souls fervent. Lord, etc.

Heart of Jesus, grant that fervent souls may advance
rapidly in the path of perfection. Lord, etc.

Heart of Jesus, bless the homes where Thy image shall
be exposed and honored. Lord, etc.

Heart of Jesus give to those who labour for the salvation
of souls the grace of touching the hardest heart. Lord, etc.

Heart of Jesus, give to those who shall communicate for

* *All repeat* : Lord, Thou hast promised it.

nine consecutive First Fridays the grace of final repentance and the reception of the last Sacraments. Lord, etc.

Heart of Jesus, reign in spite of Satan and the efforts of Thy enemies. Lord, etc.

O Jesus, grave for ever in Thy adorable Heart the names of those who propagate this devotion. Lord, etc.

LET US PRAY.

Lord Jesus, be Thou the sole object of our love, the protector of our life, the support of our weakness, the remedy of our inconstancy, the repairer of all our faults, the assurance of our salvation, and our refuge at the hour of death. Amen.

Prayers for the Salvation of Souls.

I. — PRAYER OF SAINT FRANCIS XAVIER.

O eternal God, Creator of all things, remember that the souls of unbelievers (heretics and sinners) are the work of Thy hands, and that they are created to Thine image and likeness; Behold, O Lord, how, notwithstanding, and to the dishonour of Thy Name, hell is being replenished with these souls! Remember that Jesus Christ Thy Son endured for their salvation a most cruel death. Suffer not, we entreat Thee, Thy Divine Son to be any longer the scorn of these unbelievers (and these ungrateful ones). Allow the prayers of holy souls and of the Church, the most holy Spouse of Thy Son, to appease Thee. Be mindful of Thy mercy, and forget their idolatry and unbelief; and bring them to love at last Him whom Thou didst send into the world to be our salvation, our life and resurrection, by whom we have been delivered from hell, Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

II.

LOVE'S OUTCRY FOR MERCY.

Pity, pity, O my God, for so many souls who day after day are going to perdition around us. Have pity, O my God. Behold Satan, who issues forth from the bottomless pit, intent on his fiendish conquests. He rouses his hellish legions with the cry : more souls ! more souls ! speed on to the ruin of souls ! And souls fall, like autumn leaves, into the everlasting fiery abyss.

And we also, O my God, cry : more souls ! more souls ! We must win more souls, that we may discharge the debt of gratitude we owe to Thee. We ask it of Thee through the wounds of Jesus our Lord, and through the intercession of the most holy Virgin Mary, conceived without sin. Amen.

III.

ANOTHER PRAYER FOR THE USE OF ASSOCIATES
OF THE APOSTLESHIP.

O Heart of my Jesus, most loving and most sweet, I adore Thy hidden but ever divinely active life in the Blessed Eucharist. There, for more than eighteen hundred years hast Thou immolated Thyself and prayed unceasingly to Thy Heavenly Father for us and for our salvation. There, this very day, Thou art in very truth the propitiatory host, offered for us throughout the world. From out the Eucharistic veil Thou criest to us unceasingly : Have pity on Me, ye who are My friends, ye, at least, assist Me in this Apostleship which I exercise on behalf of souls who are being lost, that I may establish in them the reign of my love. Ah, my sweet Jesus, how could I encourage in myself the thought that I loved Thee, did I remain indifferent to Thine interests, were my desires not at one with Thine own, and my prayers with Thy prayers ? If no more be needed to be

Thine Apostle, O look upon me from this moment as enrolled in Thine Apostleship.

From this moment, I desire to have no other intentions nor interests but Thine. O eternal Father, all my actions, sufferings, prayers, my whole life I offer towards the realization of the intentions of the Heart of Jesus, Thy Son. I desire, in all my actions to unite myself with the sacrifices which that divine Victim never ceases to offer to Thee for the conversion of sinners, the perfecting of the just and the triumph of the Church. Look upon that spotless Lamb who unceasingly immolates Himself for Thy glory. Listen to the prayers which are being offered up through His mediation by Mary, His immaculate Mother, by the Angels, the Blessed in heaven, by the Holy Souls in Purgatory, and by the just still militant on earth. Bring, then, to an end the trials of the Church, Thy Spouse, vouchsafe that Christian princes cooperate in Thy designs of mercy on nations; that Bishops and Clergy respond to the sublimity of their vocation; that there where youth is being educated, knowledge may flourish combined with virtue; that religious Orders may fulfil faithfully their mission; that infidels, heretics and schismatics may return to the way of truth; that sinners of every rank and condition may be converted to Thy love; that the souls of the just may be more closely united to the Heart of their God; that poor weary and afflicted souls may seek in that all-sufficing, compassionate Heart alone, the alleviation of their troubles; that all whose life is, to-day, to end may die holily; and lastly, that everywhere and always, the Divine Heart may reign in the hearts of men. Amen.

HYMNS FOR LEAGUE MEETINGS

Hymn of Consecration to the Sacred Heart of Jesus. *

- 1 — When softly dawns the golden light,
And shadows melt o'er land and sea,
O sweet and sacred Heart of Christ,
We consecrate our souls to Thee !
Before Thine altar's holy throne,
The while we humbly kneel and pray,
We bring to Thee, to Thee alone,
The offering of the new-born day. (bis)
- 2 — When all the day of toil is done,
And twilight spreads her purple wing,
When starry vigils have begun
Before the Eucharistic King,
As earth's poor lovers of the tryst
With ardour to the loved one flee,
O true and tender Heart of Christ,
We haste to give the night to Thee ! (bis)
- 3 — In joy or grief, in hope or fear,
In sin, in suffering and distress,
Behold a refuge ever near,
To heal, to comfort and to bless,
In light or darkness, life and death,
In Time and in Eternity,
Devoted Heart, with trusting faith,
We consecrate our all to Thee ! (bis)

O Sacred Heart ! All-Blissful Light. †

O Sacred Heart ! all-blissful light of heaven,
Rapture of angels, beaming ever bright,
Joy of the blest, through Thy great love redeemed,
When shall our eyes behold the glorious sight !

* See *The Canadian Messenger Hymnal*, p. 4. for tune and accompaniment.

† See *The Canadian Messenger Hymnal*, p. 6.

CHORUS. — O Sacred Heart ! We Thee implore,
That we may ever love Thee more and more ! (*bis*)

2 — O Sacred Heart ! O hope of sinners' sorrow !
Rest of the weary, careworn and depressed !
Sweetly lead home earth's lone, estranged exiles,
Where in Thy love, we may lie down and rest.

3 — O Sacred Heart ! upon my fainting spirit
Sweet falls the music of that voice so blest ;
" Come unto Me all ye who mourn and labour ;
Come, weary hearts, and I will give you rest."

O, to that Heart draw nigh ! *

— 1 —

All ye who seek a sure relief
In trouble or distress,
Whatever sorrows vex the mind
Or sins the soul oppress.

CHORUS.

Our Lord who gave Himself for us
Upon the cross to die,
Unfolds to us His Sacred Heart,
O, to that Heart draw nigh ! (*thrice*)

— 2 —

Ye hear how kindly He invites,
Ye hear His words so blest :
" All ye that labour come ^{to} Me,
And I will give you rest."

— 3 —

O Jesus, joy of saints on high,
Thou hope of sinners there,
Inspired by those loving words,
To Thee I lift my prayer.

— 4 —

Wash Thou my wounds in that
[dear Blood]
Which forth from Thee did flow ;
New grace, new hope inspire, a new
And better life bestow.

— 5 —

Praise Him who with the Father
Enthroned upon the skies ; [sits]
Whose Blood redeems our souls
[from guilt,
Whose Spirit sanctifies.

* See *The Canadian Messenger Hymnal*, p. 10.

O Sacred Heart ! with Burning Love. (*).

CHORUS.

O Sacred Heart ! with burning love,
On Thee enraptured Angels gaze ;
To Thee triumphant Saints above
Forever sing their grateful praise.

SOLO.

- 1 — Most loving Heart ! while heaven's bright spheres
Resound Thy glories, shall not we,
Poor exiles in this vale of tears,
Re-echo hymns of praise to Thee ? (*bis*)
- 2 — Thou, Heart of Jesus ! art the throne
Of mercy — Thou the fount of grace ;
Our hope of heaven's from Thee alone,
Sole refuge of our fallen race. (*bis*)
- 3 — O Lamb of God ! meek victim slain
For us, let not that crimson flood
From Thy pierced Heart have flowed in vain ;
Oh ! cleanse us with Thy precious blood. (*bis*)
- 4 — God's Mother ! Virgin ever blest !
Thy heart and His are always One ;
Plead thou our cause ; thy sweet request
Is never alighted by thy Son. (*bis*)
- 5 — May we, mid heaven's exulting host,
This Heart now throned in heaven adore,
And Father, Son, and Holy Ghost,
Praise, thank, and love for evermore. (*bis*)

(*) See *The Canadian Messenger Hymnal*, p. 20.

ve. (*).

To Jesu's Heart all-Burning. (*)

SOLO.

To Jesu's Heart all-burning
With fervent love for men
My heart with fondest yearning
Shall raise the joyful strain.

CHORUS.

While ages course along,
Blest be with loudest song
The Sacred Heart of Jesus
By every heart and tongue !

— 2 —

O Heart for me on fire,
With love no flood could slake,
My yet untold desire
God gives me for Thy sake.

— 3 —

Too true, I have forsaken
Thy flock by wilful sin ;

Yet now let me be taken
Back to Thy fold again.

— 4 —

As Thou art meek and lowly,
And ever pure of heart,
So may my heart be wholly
Of thine the counterpart.

— 5 —

O that to me were given
The pinions of a dove ;
I'd soar on high to heaven
My Jesu's love to prove.

— 6 —

When life away is flying,
And earth's false glare is done,
Still, Sacred Heart, in dying
I'll say I'm all Thine own.

nt spheres

(bis)

vain ;
lood. (bis)

Benediction of the Blessed Sacrament.

COR JESU.

V. Cor Jesu sacratissimum. R. Miserere nobis.

O SALUTARIS.

O Salutaris Hostia
Quæ cœli pandis ostium !
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria, Amen.

adore,

e. (bis)

(*) See *The Canadian Messenger Hymnal* p. 26.

152 NEW STATUTES OF THE APOSTLESHIP OF PRAYER

AVE MARIS STELLA.

Ave, Maris Stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.

Sumens illud ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces

Quia pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætémur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritus Sancto,
Tribus honor unus. Amen.

TANTUM ERGO.

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio,
Procedenti ab utroque
Compar sit laudatio. Amen.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

nobis natus,
tuus.

ularis,
es mitis,
solutos,
et castos.

esta puram,
utum,
es Jesum,
lletemur.

eo Patri,
risto decus,
uncto,
nor unus. Amen.

itoque
tio,
virtus quoque
tio,
utroque
udatio. Amen.

tem.

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TRUST IN GOD.

FATHER DE LA COLOMBIERE'S PRAYER.

My Lord and my God, I know well that Thou watchest over those who centre their every hope in Thee, and that they can stand in need of nothing who look to Thee for their all. Wherefore am I resolved to live henceforth without dread, and to sink in Thy bosom all my cares and all my sorrows. Man may rise against me, sickness may rob me of strength and means to serve Thee as I would wish, I may even forfeit Thy grace through sin; but never shall I forego my trust in Thy mercy. I will cling to it with my life's last breath. The Evil One may endeavour in vain to wrest it from me; but nothing shall avail to shake this my steadfast trust.

Let others look to creatures, to wealth and talent for happiness; let them rely on the guiltlessness of their lives, the rigour of their penance, the number of their good works, or the earnestness of their prayers; for me, Lord, my trust is my very confidence itself. That trust in Thee has never, nor will it ever, deceive a soul. I am therefore assured that I shall enjoy eternal happiness, since I so steadfastly hope for it, and since I look to Thee for it, my God.

I am weak, and but too well aware, alas! how weak and fickle I am; I well know that temptation may wreck the most sturdy virtue; I have seen the stars of the heavens fall and the pillars of the firmament shaken; but all that dismays me not, when Thou, my God, art with me; and with me wilt Thou ever abide as long as I shall hope in Thee. In Thee shall I find shelter from every ill, nay, more, I am assured always to hope, since I hope even for this ever-enduring hope.

In fine, O my God, I am sure I cannot hope too much in Thee, nor receive less from Thee than that for which I hope. And so I hope that Thou wilt be my stay in the steepest pathways, that Thou wilt ward off from me the most dangerous thrusts, that Thou wilt so nerve my weakness that it will triumph over my most redoubtable foes.

I hope, yes, I am certain, that Thou wilt ever love me. I hope also to love Thee with an undivided and a boundless love. And now that my love, by one effort, may reach the supreme degree, I hope, O my God, for Thy very self and from Thyself alone.

I hope that after having loved, served and adored Thee while time lasts, I shall have the happiness of seeing and enjoying Thee throughout all eternity.

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